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MEMOIR

OF THE EXPEDIENCY OF AN

ECCLESIASTICAL ESTABLISHMENT

FOR

BRITISH INDIA.

MEMOIR

OF THE EXPEDIENCY OF AN

Ecclesiastical Establishment

FOR

BRITISH INDIA ;

BOTH AS THE MEANS OF

PERPETUATING THE CHRISTIAN RELIGION AMONG OUR OWN COUNTRYMEN ;

AND AS

A FOUNDATION FOR THE ULTIMATE CIVILIZATION OF THE NATIVES.

BY REV. CLAUDIUS BUCHANAN, M. A.

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THE FIRST AMERICAN EDITION.

CAMBRIDGE :

PRINTED BY HILLIARD AND METCALF.

1811.

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CONTENTS.

PART. I.

ON THE MEANS OF PRESERVING THE PROFESSION OF THE CHRISTIAN RELIGION AMONG OUR COUNTRYMEN IN INDIA.

CHAPTER I.

Page.

PRESENT state of the English church in India, 17

CHAPTER II.

Of the establishment of the Romish church in the East, - - - - - - - - 18

CHAPTER III.

Of the extent of the proposed Ecclesiastical Establishment for British India, - - - - - 21

CHAPTER IV.

Considerations deduced from the propriety or necessity of an Ecclesiastical Establishment, - 22

CHAPTER V.

Objections to an Ecclesiastical Establishment considered, - - - - - - - 25

PART II.

CIVILIZATION OF THE NATIVES.

CHAPTER I.

Page.
On the practicability of civilizing the Natives, 29

CHAPTER II.

On the policy of civilizing the Natives, - 33

CHAPTER III.

On the impediments to the civilization of the Natives. The philosophical spirit of Europeans formerly an impediment to the civilization of the Natives, 42

CHAPTER IV.

The sanguinary superstitions of the natives an impediment to their civilization, - - - 45

CHAPTER V.

The numerous holydays of the Natives an impediment to their civilization, - - - - 48

PART III.

OF THE PROGRESS ALREADY MADE IN CIVILIZING THE NATIVES OF INDIA.

CHAPTER I.

Of the extension of Christianity in India, under the influence of episcopal jurisdiction, - - 50

CHAPTER II.

Of the extension of Christianity in India, by the labours of Protestant Missionaries, - - 55

APPENDIX.

A. Record of the superstitious practices of the Hindoos, now subsisting, which inflict immediate death, or tend to death; deducted from the evidence of the Pundits and learned Brahmins in the College of Fort William, - 73

B. Notes on the practicability of abolishing those practices of the Hindoos, which inflict immediate death, or tend to produce death; collated from the information and suggestions of the Pundits and learned Brahmins in the College of Fort William, - - - - 77

C. A. D. 1802. Regulation VI. - - 79

D. Report of the number of women who have burned themselves on the funeral pile of their husbands within thirty miles round Calcutta, from the beginning of Bysakh (15th April) to the end of Aswin (15th October), 1804, 80

E. Religious mendicants, - - - 82

F. Different Hindoo sects in Bengal, - - ib.

G. Ancient civilization of India, - - 84

H. Excessive polygamy of the Koolin Brahmins, 86

I. Testimonies to the general character of the Hindoos, - - - - - 87

K. Jewish Scriptures at Cochin, - - 89

L. Shanscrit testimonies of Christ, - - 92

M. Chinese version of the Scriptures; and Chinese literature, - - - 93

PREFACE

TO THIS

FIRST AMERICAN EDITION.

THE title of this work might lead one to suppose, that it would contain nothing, but what should have an exclusive regard to an Ecclesiastical Establishment for British India. On examination, however, it will be found to contain such important and well authenticated facts, relating to the past history and present state of that country; to its population, manners, and customs; to its literature and laws; and to its religious rites and ceremonies; as furnish much entertainment and instruction. Separately from all consideration of the question respecting the expediency of the proposed Establishment, it is, both in a literary and religious point of view, a very estimable work. The arguments here adduced for a Church Establishment will, probably, be thought by many, if not most, readers conclusive. There seems an increasing conviction, in England, of the expediency of this measure. A late English writer, having quoted some interesting passages from a chapter of this Memoir of Dr. BUCHANAN—whom he styles "an excellent man," and "a pious, "beneficent, and most liberal churchman,"—observes, "Such an "appeal is unanswerable. The first step towards winning the "natives towards our religion is to show them that we have one. "This will hardly be done without a visible church."*

But we leave this question to the proper judges. The prospect of extending, by *some* means, the benefits of civilization, and the infinitely greater benefits of CHRISTIANITY, to the Natives of India, is what gives to the subject, at this time, an unusual importance. America is cooperating with Europe in this benevolent and pious design. Contributions have been forwarded from this country to India, towards procuring translations of the Scriptures into the languages of the East; and some of our young men have already devoted themselves to the Indian Mission. The present publication, it is believed, will be seasonable and useful.

This work is now printed, for the first time in America, from a splendid English copy, in quarto (the only one that is known to be in this country), which was sent by a gentleman in England to a worthy minister in this State, who obligingly lent it for republication. From this copy no alteration is made, excepting what will be found in the additional *Notes*, which are always distinguished by the signature of the

AMERICAN EDITOR.

Cambridge (Mass.) Feb. 1811.

* Quarterly Review.

TO THE

MOST REVEREND FATHER IN GOD,

JOHN,

LORD ARCHBISHOP OF CANTERBURY.*

MY LORD,

I. IT is with propriety that a Work, embracing such objects as those professed by the following Memoir, should be inscribed to the Primate of the Church of England.

An appeal to the nation is certainly intended ; but that appeal would not have been thus made with the sanction of your Grace's name, had we not been encouraged by the authority of your Grace's opinion. It has been communicated to us in India, that your Grace has already declared the expediency of giving an Ecclesiastical Establishment to the British Empire in the East. In support of such opinion, we here offer the evidence of facts which are incontrovertible ; and which demonstrate that the measure proposed, while it is recommended by religion, is demanded by justice and humanity.

New sources of information on all Oriental sub-

* This Dedication was written before the death of the late most Reverend Prelate was known at Fort William.

jects have been opened by the College of Fort William in Bengal. Those persons who have held official situations in that institution during the last four years, have had constant opportunities of observing the conduct, and of learning the opinions, of the most intelligent natives. There are attached to the college, at this time, upwards of one hundred learned men, who have arrived, from different parts of India, Persia, and Arabia. In such an assemblage, the manners and customs of remote regions are distinctly described; and their varying sentiments, religious and political, may be accurately investigated and compared.

Of the learned Hindoos who have been employed as teachers, there were lately two from the Deccan, who profess the Christian faith; and comport themselves according to Christian manners. Two Protestant missionaries have also been attached to the institution; one of whom is lecturer in the Bengalee and Shanscrit department; and has been for many years employed in preaching in the Bengalee language to the natives in the North of Hindoostan. The other is a teacher of the Tamul or Malabar language; and has been long attached to a mission in the South of the Peninsula.

More desirable means of obtaining accurate and original intelligence could not have been presented to any one, who wished to investigate the state of the natives of India, with a view to their moral and religious improvement.

It was the authenticity of this information, which chiefly prompted me to record it in this Memoir. I should however have hesitated to submit it to the

Public, had I not been honoured with a communication from the Bishop of London, who expresses his "conviction of the indispensable necessity of a Reli-"gious Establishment for our Indian Empire."

II. In the presence of the learned body of Asiatics assembled at the College of Fort William, the Christian Scriptures have been exhibited for translation into the Oriental tongues.

When Ptolemy Philadelphus, three hundred years before the Christian æra, invited to Alexandria in Egypt, seventy-two learned natives of Judea, to translate the Scriptures into the Greek language,* he could not have foreseen that his translation was divinely intended to be the means of the world's civilization, by diffusing the knowledge of the true God; or that the Messiah promised therein, would in a future age quote its language, as the canonical version of the sacred original.

This illustrious act of an heathen Prince, acknowledged, as it has been, by heaven, and celebrated amongst men, has yet been rarely proposed by Christian nations, as an example for their imitation.

Under the auspices of Marquis Wellesley, who, by favour of Providence, now presides in the government of India, a version of the holy Scriptures may be expected, not in one language alone, but in seven of the Oriental tongues; in the Hindoostanee, Persian, Chinese, and Malay; Orissa, Mahratta, and Bengalese; of which the four former are the primary

* The expense of which is computed by Prideaux to have amounted to two millions sterling.

and popular languages of the Continent and Isles of Asia.

In the centre of the Pagan world, and at the chief seat of superstition and idolatry, these works are carried on; and the unconverted natives assist in the translations. The Gospels have already been translated into the Persian, Hindoostanee, Mahratta, Orissa, and Malay languages; and the whole Scriptures have been translated into the Bengalee language. One edition of the Bengalee Bible has been distributed among the natives; and a second is in the press for their use. A version of the Scriptures in the Chinese language (the language of three hundred millions of men) has also been undertaken; and a portion of the work is already printed off.*

III. The publication of an important part of this Memoir was suggested by the perusal of certain letters, addressed by a King of England to the Christian instructors of the Hindoos. In the following pages your Grace will find letters written by King George the First, to Protestant missionaries in India; in which his Majesty urges them to a zealous and faithful discharge of their ministry, that they may lay a foundation for the civilization of the nations of Asia; and "that the work may not fail in generations to come."

When I first saw these royal epistles, and reflected on the period of time at which they were written, and the circumstances of the people to whom they were addressed, I perused them with emotions of reverence and admiration. When further I had called to

* See Appendix M.

mind the happy effects they had contributed to produce, in enlightening a region of Paganism not less in extent than Great Britain, it seemed to me, that a circumstance so honourable to our country ought not to be concealed, and that the Hindoos ought to send back these letters to the English nation.

Another letter accompanies them, of equal celebrity in India, written by the Archbishop of Canterbury in the reign of the same Prince. This letter, often since recorded in Oriental tongues, is sent back by the evangelized Hindoos to your Grace, and to the "Society of Bishops and Clergy for promoting "Christian Knowledge," as a record of the honourable zeal which at so early a period distinguished that illustrious body; and as a proof, that when the appointed means are used, the blessing of God will follow. "Behold," say the Hindoos, "the divine answer to "the prayer in that letter! Behold the fruit of your "rational endeavours for our conversion! Our dark "region having enjoyed, during the period of a whole "century, the clear and steady light of your Society, "has now become itself the source of knowledge to "the surrounding heathen."

IV. Our present most gracious Sovereign, who has reigned, for so many years, in the hearts and affections of his subjects, both in Britain and in India; and who, by strengthening the bands of true religion in a dissolute and unbelieving age, has exhibited so perfect an example of the duty, conduct, and glory of a Christian King, will doubtless receive with satisfaction, from the hands of the Hindoos, these letters

of his illustrious predecessor; and having perused the testimonies of the divine blessing on the righteous and kingly work, will finish what has been so auspiciously begun, by making a religious Establishment for his Eastern Empire, the crowning act of his own most glorious reign.

To their SOVEREIGN they look; to HIM, the supreme head of the Church, his Indian subjects look, for those religious blessings, which, by the divine favour, are in his right hand to bestow.

I have the honour to be,
My Lord,
Your Grace's most faithful
and devoted servant,

CLAUD. BUCHANAN.

Calcutta, March 12, 1805.

INTRODUCTION.

BY the reduction of the Mysorean and Mahratta empires, the greater part of India falls under the dominion or influence of the British Government, and looks submissively for British civilization. By this event also, in connection with the other late cessions and conquests, the number of British subjects in India will be very considerably increased.

Were we in the vicinity of Britain, the British Parliament would not withhold from us any beneficial aid it could afford, and we should enjoy religious advantages in common with our countrymen at home. But these advantages have been hitherto denied, because we are remote. An annual account of the revenual state of India, or the occurrence of some splendid event, engages the attention for a time; but the ordinary circumstances of the people, European and native, are not always in view; and any casual or indistinct notice of their situation, fails to excite those national sentiments of humanity and Christian duty, which, in other circumstances, would be constantly alive and efficient.

It may be presumed that India has of late occupied more of the public attention than formerly, and that

the minds of men are now gradually converging to the consideration of the subjects of this Memoir. Our extensive territorial acquisitions within the last few years, our recent triumph over our only formidable foe; the avowed consequence of India in relation to the existing state of Europe; and that unexampled and systematic prosperity of Indian administration, which has now consolidated the British dominion in this country;—every character of our situation seems to mark the present æra, as that intended by Providence, for our taking into consideration the moral and religious state of our subjects in the East; and for Britain's bringing up her long arrear of duty, and settling her account honourably with her Indian Empire.

The perpetuity of the Christian faith amongst Europeans in India, and the civilization of the natives, must rest equally on a foundation which, as yet, we have not; and that is, an Ecclesiastical Establishment. The first part of this Memoir shall be wholly confined to a consideration of the means of preserving the Christian religion among our own countrymen.

MEMOIR, *&c.*

PART I.

ON THE MEANS OF PRESERVING THE PROFESSION OF THE CHRISTIAN RELIGION AMONG OUR COUNTRYMEN IN INDIA.

CHAPTER I.

PRESENT STATE OF THE ENGLISH CHURCH IN INDIA.

1. THE present establishment of English chaplains for the British empire in India, is not much greater than the *factorial* establishment in the time of Lord Clive.

2. There are six military chaplains for Bengal, Bahar, Oude, the Dooab, and Orissa. There are three chaplains in the town of Calcutta, five at the Presidency of Madras, and four at the Presidency of Bombay. Nor is that list ever full. Two-thirds of the number is the average for the last ten years.

3. Some islands in the West Indies have a more regular church establishment, and more extensive Christian advantages than the British empire in the East. Jamaica has eighteen churches; English India has three; one at Calcutta, one at Madras, and one at Bombay.

4. At the establishment of Bencoolen, at the factory at Canton, at the flourishing settlement of Prince of Wales's Island, at Malacca, at Amboyna, and at the other islands to the eastward now in our possession, there is

not a single clergyman of the English church, to perform the rite of Baptism, or to celebrate any other Christian office. The two British armies in Hindoostan, and in the Dekhan, lately in the field, had not one chaplain.

5. The want of an ecclesiastical establishment has produced a system, not only of extreme irregularity in the discipline of our church, but of positive offence against Christian institution. Marriages, burials, and sometimes baptisms, by the civil magistrate or by a military officer, are not only performed, but are in a manner sanctioned by a precedent of thirty years.

6. And as to the state of *religion* among a people who have no divine service, it is such as might be expected. After a residence for some years at a station where there is no visible church; and where the superstitions of the natives are constantly visible, all respect for Christian institutions wears away; and the Christian Sabbath is no otherwise distinguished than by the display of the British flag.

7. Were we, on the other hand, to state particularly the regard paid by our countrymen to Christian instruction, wherever it is regularly afforded, it would be an additional argument for granting the means of affording it. Wherever the Christian minister solicits attention, he finds an audience. In whatever part of British India he is stationed, there will be a disposition to respect the religion of early life, when its public ordinances shall have been revived.

CHAPTER II.

OF THE ESTABLISHMENT OF THE ROMISH CHURCH IN THE EAST.

THERE are three archbishops and seventeen bishops of the Romish church established in the East. The natives naturally suppose that no such dignity belongs to the English church. In Bengal alone there are eight Romish churches; four Armenian churches; and two

Greek churches. In confirmation of this statement, we shall subjoin an authentic Report of the Roman Catholic establishments, which has been transmitted by the Archbishop of Goa.

ESTABLISHMENT OF THE ROMAN CATHOLIC CHURCH IN THE EAST.

Archbishop of Goa, Metropolitan and Primate of the Orient - -	Presented by the King of Portugal.
Archbishop of Cranganore in Malabar - - - - -	
Bishop of Cochin, Malabar -	
Bishop of St. Thomas, at Madras.* His diocese includes Calcutta; where he has a legate - -	
Bishop of Malacca - -	
Bishop of Macao - -	
Bishop of Pekin - - -	
Two bishops in the interior of China	
Bishop of Mozambique - -	
Bishop of Siam - - -	Presented by the Pope.
Bishop of Pegu - - -	
Bishop of Varapoli, Malabar - -	Presented by the College, De Propaganda Fide.
Bishop of Bombay - -	
Bishop of Thibet - - -	
Prefect of the Romish Mission at Nepaul† - - - - -	
One archbishop and three bishops at Manilla, and the Philippine islands	Presented by the King of Spain.
Bishop of Pondicherry. Vacant -	Presented by the late King of France.

* The Danish missionaries, Bartholomew Ziegenbalgh and John Ernest Grundler, in a Letter to the *Society* in England *for Promoting Christian Knowledge*, dated "Tranquebar January 9, 1713," observe, "The Roman "Missionaries themselves confessed to us at *Madras*, that their Congre- "gation in that place consisted of *twelve thousand* members." *Amer. Ed.*

† See Paper by him in Asiatic Researches, Vol. II.

CHURCHES IN BENGAL, AND NUMBER OF PRIESTS ATTACHED TO EACH.

Church at Calcutta - - -	Three priests.
Church at Serampore - - -	One priest.
Church at Chinsurah - - -	One priest.
Church at Bandel - - -	Three priests.
Church at Cossimbazar - -	One priest.
Three churches at Chittagong - -	Three priests.
Church at Backergunge - - -	One priest.
Church at Bowal - - - -	One priest.

ARMENIAN CHURCHES.

Church at Calcutta - -	Three priests.
Church at Chinsurah -	One priest.
Church at Decca - -	Two priests.
Church at Sydabad - -	One priest.
Church at Madras - -	Three priests.
Church at Bombay -	One bishop and a priest.
Church at Surat - -	Two priests.

GREEK CHURCHES.

Church at Calcutta - - -	Three priests.
Chapel at Dacca - - -	One priest.

1. The above establishments are at present full, with the exception of the bishopric of Pondicherry, which was formerly presented by the King of France; and it is stated that the revenues are the same granted at the first endowment, with some exceptions of increase.

2. On a view of the ancient and respectable establishment of the Romish church, we naturally desire to know its present character, and whether it can boast of a religious or civilizing efficiency.

The Romish church in India is coeval with the Spanish and Portuguese empires in the East: and though both empires are now in ruins, the church remains. Sacred property has been respected in the different revolutions; for it is agreeable to Asiatic principle to reverence religious institutions. The revenues are in general small, as is the case in the Roman Catholic countries

at home; but the priests live every where in respectable or decent circumstances. Divine service is regularly performed, and the churches are generally well attended; ecclesiastical discipline is preserved; the canonical European ceremonies are retained; and the benefactions of the people are liberal. It has been observed that the Roman Catholics in India yield less to the luxury of the country, and suffer less from the climate, than the English; owing, it may be supposed, to their youth being surrounded by the same religious establishments they had at home, and to their being still subject to the observation and counsel of religious characters, whom they are taught to reverence.

3. Besides the regular churches there are numerous Romish missions established throughout Asia. But the zeal of conversion has not been much known during the last century. The missionaries are now generally stationary: respected by the natives for their learning and medical knowledge, and in general for their pure manners, they ensure to themselves a comfortable subsistence, and are enabled to show hospitality to strangers.

4. On a general view of the Roman Catholic church, we must certainly acknowledge, that, besides its principal design in preserving the faith of its own members, it possesses a civilizing influence in Asia; and that notwithstanding its constitutional asperity, intolerant and repulsive, compared with the generous principles of the Protestant religion, it has dispelled much of the darkness of Paganism.

CHAPTER III.

OF THE EXTENT OF THE PROPOSED ECCLESIASTICAL ESTABLISHMENT FOR BRITISH INDIA.

A REGULAR ecclesiastical establishment for British India may be organized without difficulty. Two bishops might suffice, if India were less remote from

Britain: but the inconvenience resulting from sudden demise, and from the long interval of succession from England, renders it necessary that there should be three or more men of episcopal dignity; an archbishop and metropolitan of India, to preside at the seat of the supreme government in Bengal; and one bishop at each of the two subordinate presidencies, Madras and Bombay. These three dioceses should embrace respectively all our continental possessions in the East. To these must be added a bishopric for Ceylon, to comprehend all the adjacent islands, and also New Holland and the islands in the Pacific Ocean. The number of rectors and curates in each diocese must be regulated by the number of military stations, and of towns and islands containing European inhabitants; with an especial attention to this circumstance, that provision may be made for keeping the establishment *full*, without constant reference to England. The necessity of such provision will be illustrated by the following fact: In Bengal and the adjacent provinces there is at present an establishment of six military chaplains; but that number is sometimes reduced one half. When a chaplain dies or goes home, his successor does not arrive, in most cases, till two years afterwards.

CHAPTER IV.

CONSIDERATIONS DEDUCED FROM THE PROPRIETY OR NECESSITY OF AN ECCLESIASTICAL ESTABLISHMENT.

1. HAS it ever been fully considered on what ground a religious establishment has been given to all the other dependencies of Great Britain, and denied to India? It might be deemed as sacred a duty of the mother country to support Christian institutions amongst *us*, as amongst the English in the West Indies; and particularly in Canada and Nova Scotia, both of which provinces are honoured with episcopal institutions. Our

peculiar situation seems to give to us a yet higher title to such advantages. Living in a remote and unhealthy country, amidst a superstitious and licentious people, where both mind and body are liable to suffer, we have, it will be allowed, as strong a claim on our country for Christian privileges as any other description of British subjects. Of the multitude of our countrymen who come out every year, there are but a few who ever return. When they leave England, they leave their religion forever.

2. It will not be an objection to a church establishment in India that it has the semblance of a Royal institution. Nor is it probable that it will be opposed on the ground of expense. By the late cessions and conquests, provinces have been added to our sovereignty, whose annual revenues would pay the whole ecclesiastical establishment of England many times over.

3. This is the only country in the whole world, civilized or barbarous, where no tenth is paid; where no twentieth, no hundredth, no thousandth part of its revenues is given by government, for the support of the religion of that government; and it is the only instance in the annals of our country where church and state have been dismembered. We seem at present to be trying the question, "Whether religion be necessary for a state;" whether a remote commercial empire, having no sign of the Deity, no temple, no type of any thing heavenly, may not yet maintain its Christian purity, and its political strength amidst Pagan superstitions, and a voluptuous and unprincipled people?

4. When the Mahometans conquered India, they introduced the religion of Mahomet into every quarter of Hindoostan, where it exists unto this day; and they created munificent endowments for the establishment of their faith. The same country under *our* sovereignty, has seen no institution for the religion of Christ.

5. How peculiar is that policy, which reckons on the perpetuity of an empire in the East, without the aid of religion, or of religious men; and calculates that a foreign nation, annulling all sanctity in its character

amongst a people accustomed to reverence the Deity, will flourish forever in the heart of Asia, by arms or commerce alone!

6. It is not necessary to urge particularly the danger from French infidelity and its concomitant principles, as an argument for a religious establishment in India; for although these principles have been felt here, the danger now is much less than formerly. Under the administration of Marquis Wellesley, Frenchmen and French principles have been subdued. And nothing would now so consolidate our widely extended dominions, or prove more obnoxious to the counsels of our European enemies in their attempts on this country, than an ecclesiastical establishment; which would give our empire in the East the semblance of our empire in the West, and support our English principles, on the stable basis of English religion.

7. The advantages of such an establishment, in respect to our ascendency among the natives, will be incalculable. Their constant observation is, that "the English have *no* religion;" and they wonder whence we have derived our principles of justice, humanity, magnanimity, and truth. Amidst all our conquests in the East; amidst the glory of our arms or policy; amidst our brilliant display of just and generous qualities, the Englishman is still in their eyes "the Cafir;" that is, the Infidel.

8. The Scriptures have been lately translated into some of the vernacular languages of India. The natives read these scriptures, and there they find the principles of the English. "But if these Scriptures be true," say they, "where is your church?" We answer, "at home." They shake the head, and say that something must be wrong; and that although there are good principles in our holy book, they might expect something more than *internal* evidence, if we would wish them to believe that it is from God; or even that we think so ourselves.

CHAPTER V.

OBJECTIONS TO AN ECCLESIASTICAL ESTABLISHMENT CONSIDERED.

"IS an ecclesiastical establishment necessary? "Our commercial Indian empire has done hitherto "without it."

1. Perhaps the character of our Indian empire has suffered by the want of a religious establishment. From whatever cause it proceeded, we know that the moral principles of our countrymen were, for many years, in a state of public trial before the tribunal of Europe, in relation to this commercial empire; and that Indian immorality was for a time proverbial.

2. It was observed, in extenuation, at that period, that the case would have been the same with any other nation in our peculiar circumstances; that India was remote from national observation; and that seducements were powerful and numerous. All this was true. And yet we are the only nation in Europe having dominions in the East, which being aware of these evils, declined to adopt any religious precaution to prevent them. What then was to be looked for in a remote and extensive empire, administered in all its parts by men, who came out boys, without the plenitude of instruction of English youth in learning, morals, or religion; and who were let loose on their arrival amidst native licentiousness, and educated amidst conflicting superstitions?

3. Since that period the honour of the nation has been redeemed, and its principles have been asserted in a dignified manner. An amelioration in the service, equally acknowledged in the character and prosperity of our empire, has auspiciously commenced, and is rapidly progressive.

4. But perhaps an objection will be founded on this acknowledged improvement. If so much, it will be said, can be done by wise administration and by civil institution, *without* a church, may we not expect that the

empire will for the future, be propitiously administered, and flourish in progression, without the aid of a religious institution ?

In answer to such an observation, we might ask, what it would avail the English nation that it were swayed by the ablest policy for the next ten years, if during that period, youth were denied the advantages of religious instruction, and the national church were abolished ? Peculiar as is the administration of India as subject to Britain, no comparison can be instituted between its present consolidated empire, and its former factorial state ; or between what was tolerable a few years ago, and what is expedient now.

5. It cannot be justly objected to an ecclesiastical establishment in India, that it will promote colonization. It will probably have a contrary effect.

It is to be hoped indeed that the clergy themselves will remain in the country to an old age, in order that they may acquire the reverence of fathers, and that their pious services may not be withdrawn, when those services shall have become the most valuable and endearing to their people. But it may be expected that the effect of their Christian counsel, will accelerate the return of others ; by saving young persons from that course of life, which is so often destructive to health and fortune.

6. What is it which confines so many in this remote country, to so late a period of life ? The want of faithful instructors in their youth. What is it which induces that despondent and indolent habit of mind, which contemplates home without affection, and yet expects here no happiness ? It is the want of counsellors in situations of authority, to save them from debt, on their arrival in the country ; and to guard them against that illicit *native* connection, (not less injurious, it has been said, to the understanding than to the affections,) which the long absence of religion from this service has almost rendered not disreputable.

7. Of what infinite importance it is to the state, that the Christian Sabbath should be observed by our countrymen here, and that this prime safeguard of loyal, as well as of religious principles, should be maintained in

this remote empire. But how shall the Sabbath be observed, if there be no ministers of religion? For want of divine service, Europeans in general, instead of keeping the Sabbath holy, profane it openly. The Hindoo works on that day, and the Englishman works with him. The only days on which the Englishman works not, are the Hindoo holidays: for on these days, the Hindoo will *not* work with him. The annual investment sent to England, particularly that belonging to individuals, has this *peculiar* to it, considered as being under the law of Christian commerce, that it is, in part, the produce of Sunday labour by Christian hands.

8. Does it not appear a proper thing to wise and good men in England, (for after a long residence in India, we sometimes lose sight of what is accounted proper at home,) does it not seem proper, when a thousand British soldiers are assembled at a remote station in the heart of Asia, that the Sabbath of their country should be noticed? That, at least, it should not become what it is, and ever must be, where there is no religious restraint, a day of peculiar profligacy! To us it would appear not only a politic, but a *humane* act, in respect of these our coutrymen, to hallow the seventh day. Of a thousand soldiers in sickly India, there will generally be a hundred, who are in a declining state of health; who, after a long struggle with the climate and with intemperance, have fallen into a dejected and hopeless state of mind, and pass their time in painful reflection on theirdistant homes, their absent families, and on the indiscretions of past life; but whose hearts would revive within them on their entering once more the house of God, and hearing the absolution of the Gospel to the returning sinner.

The oblivion of the Sabbath in India, is that which properly constitutes *banishment* from our country. The chief evil of our exile is found here; for this extinction of the sacred day tends, more than any thing else, to eradicate from our minds respect for the religion, and affection for the manners and institutions, and even for the local scenes, of early life.

9. Happy indeed it would be, were it possible to induce a learned and pious clergy to colonize in English India.

They would be a blessing to the country. But let us rightly understand what this colonization is; for the term seems to have been often used of late without a precise meaning. If to colonize in India, be to pass the whole of one's life in it, then do ninety out of the hundred colonize; for of the whole number of Europeans who come out to India, a tenth part do not return.

10. At what future period will a better opportunity offer for meliorating the circumstances of life in this country. Shall our Christian nation wait till centuries elapse, before she consider India otherwise than the fountain of luxury for the mother country; while her sons, in successive multitudes, sink under the inhospitable climate, or perish in defence of the empire, denied the means of religious instruction and consolation, common to every other Christian people!

11. The slightest investigation, before a competent tribunal, of the state of our church, and circumstances of our countrymen in India, will confirm fully the statement in the preceding pages; and will amplify the necessity of the measure proposed in the mind of every man who is a friend to his country's honour or prosperity.

12. It will be remembered that nothing which has been observed is intended to imply that any peculiar provision should be made immediately for the instruction of the natives. Any extensive establishment of this kind, however becoming our national character, or obligatory on our principles, cannot possibly be organized to efficient purpose, without the aid of a local church.

13. Let us first establish our own religion amongst ourselves, and our Asiatic subjects will soon benefit by it. When once our national church shall have been confirmed in India, the members of that church will be the best qualified to advise the state as to the means by which, from time to time, the civilization of the natives may be promoted.

PART II.

CIVILIZATION OF THE NATIVES.

CHAPTER I.

ON THE PRACTICABILITY OF CIVILIZING THE NATIVES.

1. SUPPOSING an ecclesiastical establishment to have been given to India, we shall now consider the result, in regard to the civilization of the natives.* No immediate benefit is to be expected from it in the way of revolution; but it may be demonstrated by a deduction from facts, that the most beneficial consequences will follow, in the way of ordinary effect, from an adequate cause.

2. The expediency of encreasing our church establishment in India, and of communicating Christian instruction to our Asiatic subjects, was debated in Parliament in the year 1793. The resolutions which recognise the general principle of "*civilizing* the natives of India," were carried, and now stand on record in the Journals of the House of Commons. It was considered, however, as an inauspicious moment (at the commencement of a perilous war) to organize the necessary establishment for India, and the bill was referred to future consideration.

3. Since that period the situation and circumstances of both countries are materially changed. The French revolution has imposed on us the duty of using new means for extending and establishing Christian principles. Our territorial possessions in the East have been nearly doubled in extent; and thence arises the duty of cherishing the religion and morals of the increased num-

* See Appendix G.

ber of our countrymen, who occupy these possessions; as well as of promoting the civilization of our native subjects by every rational means.

4. To civilize the Hindoos will be considered, by most men, our *duty:* but is it practicable? and if practicable, would it be consistent with a wise *policy?* It has been alleged by some, that no direct means ought to be used for the moral improvement of the natives; and it is not considered liberal or politic to disturb their superstitions.

Whether we use direct means or not, their superstitions will be *disturbed* under the influence of British civilization. But we ought first to observe that there are multitudes who have no faith at all. Neither Hindoos nor Mussulmans, outcasts from every faith; they are of themselves fit objects for the beneficence of the British Parliament. Subjects of the British empire, they seek a cast and a religion, and claim from a just government the franchise of a human creature.

5. And as to those who have a faith, that faith, we aver, will be disturbed, whether we wish it or not, under the influence of British principles: this is a truth confirmed by experience. Their prejudices weaken daily in every European settlement. Their sanguinary rites cannot now bear the noonday of English observation: and the intelligent among them are ashamed to confess the absurd principles of their own casts. As for extreme delicacy toward the superstitions of the Hindoos, they understand it not. Their ignorance and apathy are so extreme, that no means of instruction will give them serious offence, except positive violence.*

6. It is necessary to be explicit on this point; for it seems that, independently of its supposed policy, it has been accounted a *virtue* at home, not to remove the prejudices of the ignorant natives; not to reprove their idolatry; not to touch their bloody superstition; and that this sentiment has been emblazoned by much eloquence

* The Christian missionary is always followed by crowds of the common people, who listen with great pleasure to the disputation between him and the Brahmins; and are not a little amused when the Brahmins depart, and appoint another day for the discussion. The people sometimes bring back the Brahmins by constraint, and urge them to the contest again.

and rendered very popular; just as if we were performing an act of charity by so doing; and as if it were so considered by the natives. It is not an act of charity on our part, nor is it so considered by them. They themselves tell us plainly why we do not mind their religion; "not because we fear to disturb their tranquillity, but "because we have no religion of our own."

7. A Hindoo may live with his English master for twenty years, and never once hear him mention his religion. He gives then his master no credit for his delicacy in not proselyting him. But he gives him credit for this, that he is a humane man, just in his conduct, of good faith in his promises, and indifferent about his (the Hindoo's) prejudices. The very reverse of all which, was his predecessor the Mahometan.

8. Not to harass the natives unnecessarily on any subject is doubtless good policy: but in this case it is a cheap policy, for it is perfectly natural to us, and therefore has ever been maintained. Did we consider their moral improvement equal in importance to tribute or revenue, we should long ago have attempted it. We can claim no merit then for this *forbearance*, for it arises from our own unconcern about the Christian religion.

9. But so great is the truth and divine excellence of our religion, that even the principles which flow from it remotely, lead the heathens to enquire into its doctrine, the fountain. Natives of all ranks in Hindoostan, at their courts and in their bazars, behold an awful contrast between *their* base and illiberal maxims, and *our* just and generous principles. Of this they discourse to each other, and enquire about the cause, but we *will* not tell them. We are ashamed to confess that these principles flow from our religion. We would indeed rather acknowledge any other source.

10. The action of our principles upon them is nevertheless constant; and some aid of religious consideration, on our part, would make it effective. They are a divided people. They have no common interest. There is no such thing as a hierarchy of Brahminical faith in Hindoostan, fixed by certain tenets, and guided by an infallible head. They have no ecclesiastical polity,

church government, synods, or assemblies. Some Brahmins are supported by hereditary lands granted to a family or attached to a temple, and pass their time in passive ignorance, without concern about public affairs. Brahmins having no endowment, engage in lay offices, as shopkeepers, money-lenders, clerks, and writers; or in other inferior and servile occupations. Others seek a religious character, and prosecute study at some of the Hindoo schools, of which there are a great number in Hindoostan. These are, in general, supported by the contributions of their students, or by public alms. The chief of these schools are Benares, Nuddeea, and Ougein. Benares has acquired a higher celebrity for general learning than the other schools. But a Brahmin of Nuddeea or of Calcutta, acknowledges no jurisdiction of a Brahmin at Benares, or of any other Brahmin in Hindoostan. The Brahminical system, from Cape Comorin to Tibet, is purely republican, or rather anarchical.* The Brahmins of one province often differ in their creed and customs from those in another. Of the chief Brahmins in the college of Fort William, there are few (not being of the same district) who will give the same account of their faith, or refer to the same sacred books. So much do the opinions of some of those now in the college differ, that they will not so much as worship or *eat* with each other. The Brahmins in general cannot *read* their sacred books. Their ignorance of writing and of the geography of the country is such, that there is no general communication among them, political or religious.

11. The natives of Hindoostan are a divided people. They have no common interest. To disseminate new principles among them is not difficult. They are less tenacious of opinion than of custom. In no other country has there been such a variety of opinions on religious subjects, for many ages past, as in Hindoostan. The aborigines of the country, denominated Hindoos or Gentoos, were not all followers of Brahma. Some were worshippers of the deity Boodh. The numerous nation of the Sieks, which is a secession from Hinduism, forms another great class. The inhabitants of the hills to the

* See Appendix H.

south and north of the peninsula, (according to some, the oldest race,) are again different from the former, and from each other. All these different sects have their respective subdivisions, schisms, and contrarieties in opinion and in practice. And from all of them the Mahometans, who are now spread over all Hindoostan, are entirely distinct; and from these again, differ the various ramifications of the Christian faith. The sea coasts, for several centuries past, have been peopled by Portuguese, Armenian, Greek or Nestorian Christians; and now the Protestant religion flourishes wherever it is taught. In no other country is there such a variety of religions, or so little concern about what true religion is, as in British India. A man may worship any thing or nothing. When one native meets another on the road, he seldom expects to find that he is of the same cast with himself. It has been calculated that there are an hundred casts of religion in India. Hence the Hindoo maxim, so grateful to the philosophers, that the Deity is pleased with the variety, and that every religion, or no religion, is right.

To disseminate the principles of the Christian religion and morals throughout the provinces under our dominion, is certainly very *practicable*.*

CHAPTER II.

ON THE POLICY OF CIVILIZING THE NATIVES.

1. In governing conquered kingdoms, a Christian policy may be exercised, or a Roman policy.

A Roman policy sacrifices religion to every other consideration in the administration of the new empire. The religion of the native is considered as an *accident* or peculiarity, like that of his colour or form of body, and as being natural rather than acquired; and therefore no attempt is made to change it. And this is correct reasoning, on the principle that all religions are human and equal. The policy therefore founded on this principle, professes

* See Appendix F.

to cultivate the intellectual powers of the native in every branch of knowledge, except *religion.*

It is evident that the administration of India during the last forty years, has been conducted on the principles of the Roman policy. The religion of the natives continuing the same, they have been properly governed by their own laws.

2. A Christian policy embraces all the just principles of the Roman policy, but extends its aims of utility further by endeavouring to improve the mind of the native in *religious* knowledge, as soon as the practicability of the attempt shall appear obvious. The practicability will of course be retarded in some conquered heathen states, by particular circumstances. But a Christian policy ever looks to the Christian religion for the perpetuity of empire; and considers that the knowledge of Christian principles can alone enable the natives to comprehend or to appreciate the spirit of Christian government. Our religion is therefore inculcated for the following reasons generally:

1st. Because its civilizing and benign influence is certain and undeniable. We have *seen* that it has dispensed knowledge and happiness to every people, who have embraced it.

2dly. Because it attaches the governed to their governors; and facilitates our intercourse with the natives. There can never be confidence, freedom and affection between the people and their sovereign, where there exists a difference in religion.

3dly. The Christian religion is inculcated on account of its ETERNAL SANCTIONS; and the solemn obligation of Christians to proclaim them, whenever an opportunity shall be afforded by Providence of doing it with probable success; it being by no means submitted to our judgment, or to our notions of policy, whether we shall embrace the *means* of imparting Christian knowledge to our subjects or not; any more than it is submitted to a Christian father, whether he shall choose to instruct his family or not.

These motives will acquire additional weight, if, first, the natives be subject to an immoral or inhuman super-

stition; and, secondly, if we voluntarily exercise dominion over them, and be benefitted by that dominion.

3. The question of policy, regarding the instruction of our native subjects, the Mahometans and Hindoos, is to be determined by the consideration of their *moral* state.

The Mahometans profess a religion, which has ever been characterised by political bigotry and intemperate zeal. In this country that religion still retains the character of its bloody origin; particularly among the higher classes. Whenever the Mahometan feels his religion touched, he grasps his dagger. This spirit was seen in full operation under Tippoo's government; and it is not now extinguished. What was the cause of the alarm which seized the English families in Bengal after the late massacre of our countrymen at Benares, by the Mahometan chiefs? There was certainly no ground for apprehension; but it plainly manifested our opinion of the people.—We have consolidated our Indian empire by our power; and it is now impregnable; but will the Mahometan ever bend humbly to Christian dominion? Never, while he is a Mahometan.

4. Is it then good policy to cherish a vindictive religion in the bosom of the empire for ever? Would it not accord with the dictates of the soundest wisdom to allow Christian schools to be established, where the children of poor Mahometans might learn another temper; the good effects of which would be felt before one generation pass away? The adult Hindoo will hardly depart from his idol, or the Mahometan from his prophet, in his old age; but their children, when left destitute, may be brought up Christians, if the British parliament please. But as matters now stand, the follower of Mahomet imagines that we consider it a point of honour to reverence *his* faith and to despise our own. For he, every day, meets with Europeans, who would more readily speak with disrespect of their own religion, than of his. No where is the bigotry of this intolerant faith nursed with more tenderness than in British India. While it is suffering concussion in every other part of the world, even to Mecca, its centre,

(as by a concurring providence, toward its final abolition,) here it is fostered in the peaceful lap of Christian liberality.

5. A wise policy seems to demand that we should use every means of coercing this contemptuous spirit of our native subjects. Is there not more danger of losing this country, in the revolution of ages, (for an empire without a religious establishment cannot stand for ever,) by leaving the dispositions and prejudices of the people in their present state, than by any change that Christian knowledge and an improved state of civil society, would produce in them? And would not Christianity, more effectually than any thing else, disunite and segregate our subjects from the neighbouring states, who are now of the same religion with themselves; and between whom there must ever be, as there ever has been, a constant disposition to confederacy and to the support of a common interest? At present, there is no natural bond of union between us and them. There is nothing common in laws, language or religion, in interest, colour or country. And what is chiefly worthy of notice, we can approach them in no other way than by the means of our religion.*

6. The moral state of the Hindoos is represented as being still worse than that of the Mahometans. Those, who have had the best opportunities of knowing them, and who have known them for the longest time, concur in declaring that neither truth, nor honesty, honour, gratitude, nor charity, is to be found pure in the breast

* "The newly converted Christians on the coast of Malabar are the "chief support of the Dutch East India Company at Cochin; and are al-"ways ready to take up arms in their defence. The Pagans and Mahom-"etans are naturally enemies to the Europeans, because they have no sim-"ilarity to them either in their external appearance, or in regard to their "manners, their religion, or their interest. If the English therefore do not "endeavour to secure the friendship of the Christians in India, on whom "can they depend? How can they hope to preserve their possessions in "that remote country?—In the above observations may be found one of the "reasons why neither Hyder Ali nor Tippoo Sultan could maintain their "ground against the English and the king of Travancore on the coast of "Malabar. The great number of Christians residing there, whom Hyder "and his son every where persecuted, always took part with the English." See Bartolomeo's Voyage, page 207, and note.

"Ten thousand native Christians lost their lives during that war." Ibid. 149.

of a Hindoo. How can it be otherwise? The Hindoo children have no moral *instruction*. If the inhabitants of the British isles had no moral instruction, would they be moral? The Hindoos have no moral *books*. What branch of their mythology has not more of falsehood and vice in it, than of truth and virtue? They have no moral *gods*. The robber and the prostitute lift up their hands with the infant and the priest, before an horrible idol of clay painted red, deformed and disgusting as the vices which are practised before it.*

7. You will sometimes hear it said that the Hindoos are a mild and passive people. They have apathy rather than mildness; their hebetude of mind is perhaps their chief negative virtue. They are a race of men of weak bodily frame, and they have a mind conformed to it, timid and abject in the extreme. They are passive enough to receive any vicious impression. The English government found it necessary lately to enact a law against parents sacrificing their own children. In the course of the last six months, one hundred and sixteen women were burnt alive with the bodies of their deceased husbands within thirty miles round Calcutta, the most civilized quarter of Bengal.† But independently of their superstitious practices, they are described by competent judges as being of a spirit vindictive and merciless; exhibiting itself at times in a rage and infatuation, which is without example among any other people.‡ But it is not

* The Hindoo superstition has been denominated *lascivious* and *bloody*. That it is bloody, is manifest from the daily instances of the female sacrifice, and of the commission of sanguinary or painful rites. The ground of the former epithet may be discovered in the description of their religious ceremonies: "There is in most sects a right-handed or decent path; and "a left-handed or *indecent* mode of worship."

See Essay on the Religious Ceremonies of the Brahmins, by H. T. Colebrooke, Esq. Asiat. Res. Vol. VII. p. 281. That such a principle should have been admitted as systematic in any religion on earth, may be considered as the last effort of mental depravity in the invention of a superstition to blind the understanding, and to corrupt the heart.

† From April to October, 1804. See Appendix D.

‡ Lord Teignmouth, while President of the Asiatic Society in Bengal, delivered a discourse in which he illustrated the revengeful and pitiless spirit of the Hindoos, by instances which had come within his own knowledge while resident at Benares.

In 1791, Soodishter Meer, a Brahmin, having refused to obey a summons issued by a civil officer, a force was sent to compel obedience. To

necessary to enter into any detail to prove the degraded state of the Hindoos : for if it were demonstrated that their moral depravity, their personal wretchedness, and their mental slavery, were greater than imagination can conceive, the fact would have no influence on those who now oppose their Christian instruction. For, on the same principle that they withhold instruction from them in their present state, they would deny it, if they were worse. Were the books of the Brahmins to sanction the eating of *human flesh*, as they do the burning of women alive, the practice would be respected. It would be considered as a solemn rite consecrated by the ancient and sacred prejudices of the people, and the cannibal would be esteemed holy.*

8. During the last thirty years there have been many plans suggested for the better administration of the government of this country ; but no system which has not the reformation of the *morals* of the people for its basis, can ever be effective. The people are destitute of those principles of honesty, truth, and justice, which *respond* to the spirit of British administration ; they have not a disposition which is *accordant* with the tenor of Christian principles. No virtues, therefore, no talents, or local

intimidate them, or to satiate a spirit of revenge in himself, he sacrificed one of his own family. " On their approaching his house, he cut off the " head of his deceased son's widow, and threw it out."

In 1793, a Brahmin named Balloo, had a quarrel with a man about a field, and, by way of revenging himself on this man, he killed his own daughter. " I became angry, said he, and enraged at his forbidding me to " plough the field, and bringing my own little daughter Apmunya, who was " only a year and a half old, I killed her with my sword."

About the same time, an act of matricide was perpetrated by two Brahmins, Beechuck and Adher. These two men conceiving themselves to have been injured by some persons in a certain village, they brought their mother to an adjacent rivulet, and calling aloud to the people of the village, " Beechuck drew his scymetar, and, at one stroke, severed his mother's " head from the body ; with the professed view, as avowed by both parent " and son, that the mother's spirit might for ever haunt those who had in- " jured them." Asiat. Res. Vol. IV. p. 337.

Would not the principles of the Christian religion be a good substitute for the principles of these Brahmins of the province of Benares ?

It will, perhaps, be observed, that these are but individual instances. True : but they prove all that is required. Is there any other barbarous nation on earth which can exhibit *such* instances ?

* It is a fact that human sacrifices were formerly offered by the Hindoos ; and as it would appear, at that period which is fixed by some authors for the æra of their civilization and refinement.

qualification of their governors can *apply* the most perfect system of government with full advantage to such subjects. Something may be done by civil institution to ameliorate their condition, but the spirit of their superstition has a continual tendency to deterioration.

9. The European who has been long resident in India, looks on the civilization of the Hindoos with a hopeless eye. Despairing, therefore, of intellectual or moral improvement, he is content with an obsequious spirit and manual service. These he calls the virtues of the Hindoo; and, after twenty years service praises his domestic for his *virtues*.

10. It has been remarked, that those learned men who are in the habit of investigating the mythology of the Hindoos, seldom prosecute their studies with any view to the moral or religious improvement of the people. Why do they not? It is because they think their improvement hardly practicable. Indeed the present circumstances of the people seldom become a subject of their investigation. Though such a number of women sacrifice themselves every year in the vicinity of Calcutta, yet it is rare that a European witnesses the scene, or even hears of the event. At the time that government passed the law which prohibited the drowning of children, or exposing them to sharks and crocodiles at Saugur, there were many intelligent persons in Calcutta who had never heard that such enormities existed. Who cares about the Hindoos, or ever thinks of visiting a village to enquire about their state, or to improve their condition! When a boat oversets in the Ganges, and twenty or thirty of them are drowned, is the event noticed as of any consequence, or recorded in a newspaper, as in England? or when their dead bodies float down the river, are they viewed with other emotions than those with which we behold the bodies of other animals?

11. A few notices of this kind will at once discover to the accurate observer of manners in Europe, the degraded character of the Hindoos in our estimation, *whatever* may be the cause. What then is the cause of this disregard of the persons and circumstances of the Hindoos? The cause is to be found in the superstition,

ignorance, and vices of the Hindoo character; and in nothing else.*

12. Now it is certain that the morals of this people, though they should remain subject to the British government for a thousand years, will never be improved by any other means than by the principles of the Christian religion. The moral example of the few English in India cannot pervade the mass of the population. What then is to be expected as the utmost felicity of British administration for ages to come? It is this, that we shall protect the country from invasion, and grant to the inhabitants to manufacture our investments in solemn stillness, buried in personal vice, and in a senseless idolatry.

13. Providence hath been pleased to grant to us this great empire, on a continent where, a few years ago, we had not a foot of land. From it we export annually an immense wealth to enrich our own country. What do we give in return? Is it said that we give protection to the inhabitants, and administer equal laws? This is necessary for obtaining our wealth. But what do we give in return? What acknowledgment to Providence for its goodness has our nation ever made? What benefit hath the Englishman ever conferred on the Hindoo, as on a brother? Every argument brought in support of the policy of not instructing the natives our subjects, when traced to its source, will be found to flow from principles of Deism, or of Atheism, or of Polytheism, and not from the principles of the Christian religion.

14. Is there any one duty incumbent on us as conquerors, toward a conquered people, resulting from our being a *Christian* nation, which is not common to the ancient Romans or the modern French? If there be, what is it? The Romans and the French observed such delicacy of conduct toward the conquered, on the subject of religion, that they not only did not trouble them with their own religion, but said unto them, "We "shall be of yours." So far did these nations excel us in the policy of not "disturbing the faith of the natives."

* See Appendix I.

Can any one believe that our Indian subjects are to remain for ever under *our* government involved in their present barbarism, and subject to the same inhuman superstition? And if there be a hope that they will be civilized, when is it to begin, and by whom is it to be effected?

15. No Christian nation ever possessed such an *extensive* field for the propagation of the Christian faith, as that afforded to us by our influence over the hundred million natives of Hindoostan. No other nation ever possessed such *facilities* for the extension of its faith as we now have in the government of a passive people; who yield submissively to our mild sway, reverence our principles, and acknowledge our dominion to be a blessing. Why should it be thought incredible that Providence hath been pleased, in a course of years to subjugate this Eastern empire to the most civilized nation in the world, *for this very purpose?*

16. "The facility of civilizing the natives," some will admit, "is great; but is the measure safe? It is easy to "govern the Hindoos in their ignorance, but shall we "make them as wise as ourselves! The superstitions "of the people are no doubt abhorrent from reason; "they are idolatrous in their worship, and bloody in "their sacrifices; but their manual skill is exquisite in "the labours of the loom; they are a gentle and obse-"quious people in civil transaction."

In ten centuries the Hindoos will not be as wise as the English. It is now perhaps nineteen centuries since human sacrifices were offered on the British altars. The progressive civilization of the Hindoos will never injure the interests of the East India Company. But shall a Christian people, acknowledging a Providence in the rise and fall of empire, regulate the policy of future times, and neglect a present duty; a solemn and imperious duty: exacted by their religion, by their public principles, and by the opinion of the Christian nations around them! Or can it be gratifying to the English nation to reflect, that they receive the riches of the East on the terms of chartering immoral superstition!

17. No truth has been more clearly demonstrated

than this, that the communication of Christian instruction to the natives of India is easy; and that the benefits of that instruction, civil as well as moral, will be inestimable; whether we consider the happiness diffused among so many millions, or their consequent attachment to our government, or the advantages resulting from the introduction of the civilized arts. Every thing that can brighten the hope or animate the policy of a virtuous people organizing a new empire, and seeking the most rational means, under the favour of heaven, to ensure its perpetuity; every consideration, we aver, would persuade us to diffuse the blessings of Christian knowledge among our Indian subjects.

CHAPTER III.

ON THE IMPEDIMENTS TO THE CIVILIZATION OF THE NATIVES.—THE PHILOSOPHICAL SPIRIT OF EUROPEANS FORMERLY AN IMPEDIMENT TO THE CIVILIZATION OF THE NATIVES.

1. A CHIEF obstacle to the civilization of the Hindoos during the last fifty years, is accounted by some to have been the unconcern of Europeans in India, particularly the French, as to their moral improvement, and the apathy with which they beheld their superstitions. This has been called the philosophical spirit, but improperly; for it is a spirit very contrary to that of true philosophy. The philosophical spirit argues in this manner: "An elephant is an elephant, and a Hindoo is "a Hindoo. They are both such as nature made them. "We ought to leave them on the plains of Hindoostan "such as we found them."

2. The philosophical spirit further shews itself in an admiration of the ancient systems of the Hindoos, and of the supposed purity of their doctrines and morals in *former* times. But truth and good sense have for some years been acquiring the ascendency, and are now amply vindicated by a spirit of accurate investigation, produc-

ed by the great encouragement which has been lately afforded to researches into Oriental literature.

3. The College of Fort William will probably illustrate to the world what India is, or ever was; for all the sources of Oriental learning have been opened.

The gravity with which some learned disquisitions have been lately conducted in Europe, and particularly in France, respecting Indian science and Indian antiquity, is calculated to amuse us.

The passion for the Hindoo Joques seems to have been first excited by a code of Gentoo laws, transmitted with official recommendation from this country, and published at home by authority; and yet not by the code itself, but by the translator's preface, in which there are many solemn assertions impugning the Christian revelation, and giving the palm to Hindoo antiquity. The respect due to the code itself seems to have been transferred to this preface, which was written by a young gentleman, who observes, "that he was held forth to the "public as an author, almost as soon as he had com- "menced to be a man;" that he could not translate from the Shanscrit language himself, "for that the Pundits who "compiled the code, were to a man resolute in rejecting "all his solicitations for instruction in this dialect; and "that the persuasion and influence of the Governor Gen- "eral (Mr. Hastings) were in vain exerted to the same "purpose." Having then translated the Gentoo Laws from a *Persian* translation, he thinks himself justified in believing, "that the world does not now contain annals of "more indisputable antiquity than those delivered down "by the ancient Brahmins; and that we cannot possibly "find grounds to suppose that the Hindoos received the "smallest article of their religion or jurisprudence from "Moses; though it is not utterly impossible that the "doctrines of Hindoostan might have been early trans- "planted into Egypt, and thus have become familiar to "Moses."*

4. These sentiments for the first time ushered on the nation under the appearance of respectable sanction, were eagerly embraced. The sceptical philosophers,

* Preface to Gentoo Code.

particularly in France, hoped that they were true: and the learned in general were curious to explore this sacred mine of ancient literature. "Omne ignotum pro magnifico." Strangers to the language, they looked into the mystical records of the Brahmins as into the mouth of a dark cavern of unknown extent, probably inaccessible, perhaps fathomless. Some adventurers from the Asiatic Society entered this cavern, and brought back a report very unfavourable to the wishes of the credulous infidel. But the college of Fort William holds a torch which illuminates its darkest recesses. And the result is, that the former gloom, which was supposed to obscure the evidence of our religion, being now removed; enlightened itself, it reflects a strong light on the Mosaic and Evangelic Scriptures, and Shanscrit Record may thus be considered as a new attestation to the truth of Christianity, granted by the divine dispensation, to these latter ages.*

5. The whole library of Shanscrit learning is accessible to members of the college of Fort William. The old keepers of this library, the Pundits, who would give no access to the translator of the Gentoo code, or to the then Governor of India, now vie with each other in giving every information in their power. Indeed there is little left for them to conceal. Two different grammars of the Shanscrit language are now compiling in the college, one by the Shanscrit professor; and the other by the Shanscrit teacher, without any communication as to each other's system, so absolute is their confidence in a knowledge of the language. The Shanscrit teacher proposed to the council of the college to publish the whole of the original Shasters in their own character, with an English translation. The chief objection to this was, that we should then publish many volumes, which few would have patience to read. Such parts of them however as are of a moral tendency, or which illustrate important facts in Eastern history or science, were recommended for publication.

6. It does not appear that any one work in Shanscrit literature has yet been discovered, which can vie in an-

* See Appendix L.

tiquity with the poem of Homer, on the plain ground of historical evidence, and collateral proof. It is probable that there may be some work of an older date; but we have no *evidence* of it. If ever such evidence should be obtained, the world will soon hear of it. As to the alleged proof of antiquity from astronomical calculation, it is yet less satisfactory than that from the Egyptian zodiac, or Brydone's lava.*

What use shall we make of the illustration of these facts, but to urge, that, since the dark traditions of India have confirmed the truth of divine Revelation, the benefits of that Revelation may be communicated to India.

CHAPTER IV.

THE SANGUINARY SUPERSTITIONS OF THE NATIVES, AN IMPEDIMENT TO THEIR CIVILIZATION.

1. ANOTHER impediment to the civilization of the natives is the continuance of their *sanguinary* superstitions, by which we mean those practices which inflict immediate death, or tend to produce death. All bloody superstition indurates the heart and affections, and renders the understanding inaccessible to moral instruction. No ingenuous arts can ever humanize the soul addicted to a sanguinary superstition.

We shall not pollute the page with a description of the horrid rites of the religion of Brahma. Suffice it to say that no inhuman practices in New Zealand, or in any other newly discovered land of savages, are more offensive to natural feeling, than some of those which are committed by the Hindoo people.

* The editors of the Asiatic Researches in London have availed themselves of the occasion of that work's being republished at home, to prefix a preface to the fifth volume, containing sentiments directly contrary to those professed and published by the most learned members of the Asiatic Society. They will be much obliged to the London editors of that work to take no such liberty in future; but to allow the Society to write its own prefaces, and to speak for itself. We are far off from France here. The Society professes no such philosophy.

It surely has never been asserted that these enormities cannot be suppressed. One or two instances may be mentioned, which will shew that the Hindoo superstitions are not impregnable.

2. It had been the custom from time immemorial, to immolate at the island of Saugor, and at other places reputed holy on the banks of the Ganges, human victims, by drowning, or destruction by sharks. Another horrid practice accompanied it, which was the sacrifice of the first born child of a woman, who had been long barren.*

The Pundits and chief Brahmins of the college of Fort William were called upon to declare, by what sanction in their Shasters, these unnatural cruelties were committed. They alleged no sanction but *custom*, and what they termed "the barbarous ignorance of the low casts." On the first intimation of the practice to the Governor General Marquis Wellesley, it was abolished.† Not a murmur followed; nor has any attempt of the kind since been heard of.

3. A similar investigation will probably soon take place respecting the custom of women burning themselves alive on the death of their husbands.‡ The Pundits have already been called on to produce the sanction of their Shasters. The passages exhibited are vague and general in their meaning; and differently interpreted by the same casts.§ Some sacred verses commend the practice, but none command it; and the Pundits refer once more to *custom*. They have however intimated, that if government will pass a regulation, amercing by fine every Brahmin who attends a burning, or every Zemindar who permits him to attend it, the practice cannot possibly long continue; for that the ceremony, unsanctified by the presence of the priests, will lose its dignity and consequence in the eyes of the people.

* At the Hindoo festival in 1801, twenty-three persons sacrificed themselves, or were sacrificed by others, at the island of Saugor.

† See Regulation. Appendix C.

‡ From a late investigation it appears that the number of women who sacrifice themselves within thirty miles round Calcutta every year is, on an average, upwards of two hundred. See Appendix D.

§ See Appendix A.

The civilized world may expect soon to hear of the abolition of this opprobrium of a Christian administration, the female sacrifice; which has subsisted, to our certain knowledge, since the time of Alexander the Great.

4. An event has just occurred, which seems, with others, to mark the present time, as favourable to our endeavour to qualify the rigour of the Hindoo superstition.

In the course of the Mahratta war, the great temple of Jaggernaut in Orissa has fallen into our hands. This temple is to the Hindoos what Mecca is to the Mahomedans. It is resorted to by pilgrims from every quarter of India. It is the chief seat of Brahminical power, and a strong-hold of their superstition. At the annual festival of the Rutt Jattra, seven hundred thousand persons (as has been computed by the Pundits in college) assemble at this place. The voluntary deaths in a single year, caused by voluntary devotement,* by imprisonment for nonpayment of the demands of the Brahmins, or by scarcity of provisions for such a multitude, is incredible. The precincts of the place are covered with bones. Four coss square (about sixty-four square miles) are accounted sacred to Jaggernaut. Within the walls the priests exercised a dominion without control. From them there was no appeal to civil law or natural justice, for protection of life or property. But these enormities will not be permitted under the British government. At the same time that we use no coercion to prevent the superstitions of the natives, we permit a constant appeal to the civil power against injustice, oppression, and inhumanity; and it must have a beneficial influence on the whole Hindoo system, if we chastise the enormity of their superstition at the fountain head.†

* By falling under the wheels of the rutt or car.

† The rigour of the Mahometan faith coerced the Hindoo superstition; and was, so far, friendly to humanity. The Hindoos were prohibited from burning their women without official permission. Our toleration is celebrated by some, as being boundless. It is just to tolerate speculative religions; but it is doubtful whether there ought to be any toleration of practical vice, or of the shedding of human blood.

"All religions," says Colonel Dow, "must be tolerated in Bengal, except in the practice of some inhuman customs, which the Mahometans

CHAPTER V.

THE NUMEROUS HOLYDAYS OF THE NATIVES AN IMPEDIMENT TO THEIR CIVILIZATION.

1. ANOTHER obstacle to the improvement of the natives is the great number of their holydays. These holydays embody their superstition. On such days, its spirit is revived, and its inhuman practices are made familiar: and thus it acquires strength and perpetuity. The malignity of any superstition may be calculated almost exactly by the number of its holydays, for the more the mind is enslaved by it, the more voluminous will be its ritual, and more frequent its ceremonial of observance.

2. In the Hindoo calendar there are upwards of an hundred holydays;* and of these government recognises officially a certain number. In addition to the native holydays, the fifty-two Christian holydays, or fifty-two Sundays in the year, are (on Christian principles) generally allowed to natives employed in the public service. During those Hindoo holydays which are officially recognised, the public offices are shut up, on account of the *festival* (as it is termed) of Doorga Puja, of Churruck Puja, of Rutt Jattra†, or of some other. But great detriment to the public service arising from the frequent recurrence of these Saturnalia, government resolved some years ago to reduce the number, which was done

" already have in a great measure destroyed. We must not permit young " widows, in their virtuous enthusiasm, to throw themselves on the funeral " pile with their dead husbands, nor the sick and aged to be drowned, when " their friends despair of their lives." Dow's History, Vol. III. p. 128.

This passage was written by Colonel Dow upwards of thirty years ago. How many thousands of our subjects within the province of Bengal alone, have perished in the flames and in the river, since that period!

* The Brahmins observe two hundred and upwards.

† An Englishman will be of opinion that the Rutt Jattra cannot well be styled a *festival*. " The rutt or car containing the Hindoo gods is drawn " along by the multitude, and the infatuated Hindoo throws himself down " before it, that he may be *crushed to death* by the wheels." This sacrifice is annually exhibited at Jaggernaut. Neither will the Churruck Puja be considered a *festive* occasion. At this Puja, " men are suspended in the air " by iron hooks passed through the integuments of the back." This is an annual exhibition at Calcutta. [See Appendix B.]

accordingly. It now appears that, on the same principle that a few of them were cut off, we might have refused our official recognition of any; the Pundits having unanimously declared that these holydays are not enjoined by their sacred books.

3. It may be proper to permit the people in general to be as idle as the circumstances of individuals will permit; but their religious law does not require us to recognise one of their holydays officially. To those natives employed in the public service, the fifty-two Sundays are sufficient for rest from bodily labour.* To give them more holydays is to nurse their superstitions, and to promote the influx of religious mendicants into industrious communities.† In what other country would it be considered a means of promoting the happiness of the common people, to grant them so great a portion of the year to spend in idleness and dissipation? The indulgence operates here as it would in any other country; it encourages extravagance, licentious habits, and neglect of business among themselves; and it very seriously impedes the business of the state, and deranges commercial negotiation.

* No people require fewer days of *rest* than the Hindoos; for they know nothing of that corporal *exertion* and fatigue from labour, which in other countries render regular repose so grateful to the body and spirits.

† See Appendix E.

PART III.

OF THE PROGRESS ALREADY MADE IN CIVILIZING THE NATIVES OF INDIA.

CHAPTER I.

OF THE EXTENSION OF CHRISTIANITY IN INDIA, UNDER THE INFLUENCE OF EPISCOPAL JURISDICTION.

1. A SENTIMENT has for some time prevailed in England very unfavourable to the measure of attempting the improvement of the Hindoos. It has been said that their prejudices are invincible; and that the Brahmins *cannot* receive the Christian religion. If the same assertion had been made of our forefathers in Britain, and of the Druids, their priests, it would not have been more contrary to truth. It is now time to disclose to the English nation some facts respecting the prevalence of the Christian religion in India, which certainly will not be received with indifference.

2. The religion of Christ has been professed by Hindoos in India from time immemorial; and thousands of Brahmins have been converted to the Christian faith. At this time there are upwards of one hundred and fifty thousand natives in one district alone, on the coast of Malabar, who profess that religion, and who live under a regular canonical discipline, occupying one hundred and nineteen churches.

3. It is probable that the Christian faith has been known in India since the time of the Apostles.* But

* Eusebius relates that Pantænus, of Alexandria, visited India about the year 189; and there found Christians who had the Gospel of St. Matthew in Hebrew, which they informed him they had received from St. Bartholomew. He carried a copy of it to Alexandria, where it existed in the time of Jerome. At the council of Nice in the year 325 the primate of India was present, and subscribed his name. In the year following Frumen-

we have authentic historical record for the following particulars. In the fifth century a Christian bishop from Antioch, accompanied by a small colony of Syrians, arrived in India, and preached the Gospel in Malabar. "They made at first some proselytes among the Brah- "mins and Nairs, and were, on that account, much res- "pected by the native princes."*

4. When the Portuguese first arrived in India, they were agreeably surprised to find a hundred Christian churches on the coast of Malabar. But when they had become acquainted with the purity and simplicity of their doctrine, they were offended. They were yet more indignant when they found that these Hindoo Christians maintained the order and discipline of a regular church under episcopal jurisdiction; and that for thirteen hundred years past, they had enjoyed a succession of bishops appointed by the patriarchal see of Antioch. Mar Joseph was the bishop, who filled the Hindoo see of Malabar at that period. The Portuguese used every art to persuade him to acknowledge the supremacy of the pope; but in vain. He was a man of singular piety and fortitude, and declaimed with great energy against the errors of the Romish church. But when the power of the Portuguese became sufficient for their purpose, they invaded his bishopric, and sent the bishop bound to Lisbon. A synod was convened at Diamper in Malabar, on the 26th June, 1599, at which one hundred and fifty of the clergy of his diocese appeared. They were accused of the following opinions, which were by their adversaries accounted heretical;

tius was consecrated primate of India by Athanasius at Alexandria. Frumentius resided in Hindoostan for a long period, and founded many churches. He acquired great influence among the natives, and was appointed guardian of one of their kings during his minority. See Eusebius, Hist. Eccl. l. 3, c. 1.—Sozomenes, l. 2, c. 24; and Socrates, Hist. Eccl. l. 1, c. 29.

In the year 530 Cosmos, the Egyptian merchant, who had travelled through the greatest part of the Indian peninsula, found in the Dekhun and in Ceylon, a great many churches and several bishops.

* "Many of them to this day preserve the manners and mode of life of "the Brahmins, as to cleanliness, and abstaining from animal food." Asiat. Res. Vol. VII. page 368. "The bulk of the St. Thomè Christians "consists mostly of converts from the Brahmins and Shoudren cast; and "not as the new Christians, or proselytes made by the Portuguese missionaries, of the lowest tribes." Asiat. Res. Vol. VII. page 381.

" That they had married wives ; that they owned but two " sacraments, Baptism and the Lord's Supper ; that they " denied Transubstantiation ; that they neither invoked " saints nor believed in purgatory ; and, that they had " no other orders or names of dignity in the church than " bishop and deacon."*

These tenets they were called on to abjure, or to suffer instant suspension from all church benefices. It was also decreed that all the Syrian and Chaldean books in their churches, and all records in the episcopal palace, should be burnt ; in order, said the inquisitors, " that no pretended apostolical monuments may re- " main."†

5. Notwithstanding these violent measures, a great body of the Indian Christians resolutely defended their faith, and finally triumphed over all opposition. Some shew of union with the Romish church was at first pretended, through terror of the Inquisition ; but a congress was held by them on the 22d of May, 1653, at Alangatta ; when they formerly separated from that communion.‡ They compose at this day the thirty-two schismatic churches of Malabar ; so called by the Roman Catholics, as resembling the Protestant schism in Europe. At this time their number is about fifty thousand.

* Conferences with Malabarian Brahmins, page 15 : printed at London 1719. [See *The History of the Church of Malabar*, translated from the Portuguese into English by MICHAEL GEDDES, Chancellor of the Cathedral Church of Sarum. London, 1694. The Synod of Diamper met on the 20th of June, and closed its session on the 26th. The Acts and Decrees of this Synod are subjoined to that History. DECREE XIV of Action III. condemns " The Book of Orders," used in the Malabarian Church, which contains the last article abovementioned, asserting, " That there are only " two orders, *Diaconate* and *Priesthood*."

M. V LA CROZE, who wrote his celebrated History nearly a century ago [1723], considered the discovery of this very ancient Church (almost all the tenets of which agree with those of the Protestants) as deserving the attention of all good men : " Ma seconde et derniere Remarque mérite, ce " me semble, l' attention de toutes les personnes qui aiment sincérement la " Religion. Nous trouvons ici une Eglise très-ancienne, dont presque tous " les Dogmes conveniennent avec ceux de la Religion réformée. Les " Chrétiens Orientaux, . . . sous l' obéïssance d' un Patriarche indépendant " d' l' Empire Romain, et n' ayant aucun commerce avec lui, . . . ignorent " presque toutes les Traditions Romaines qui sont rejettées par les Protes- " tants." HISTOIRE DU CHRISTIANISME DES INDES, ii. 90. *Amer. Ed.*]

† See Appendix K.

‡ Annales Mission. page 193.

These churches soon afterwards addressed a letter to the Patriarch of Antioch, which was forwarded by means of the Dutch government, and published at Leyden in 1714; in which they request "that a spiritual guide "may be sent, together with such men as are versed in "interpreting the holy Scriptures."* But no spiritual guide was ever sent.†

The province of Malabar now forms part of the British dominions; and divine Providence hath placed these churches under *our* government.

6. The manners of these Christians are truly simple and primitive. Every traveller who has visited the churches in the mountains takes pleasure in describing the chaste and innocent lives of the native Christians. The congregations support each other, and form a kind of Christian republic. The clergy and elders settle all disputes among members of the community; and the discipline, for the preservation of pure morals, is very correct, and would do honour to any Protestant church in Europe.‡

7. The climate of Malabar is delightful; and the face of the country, which is verdant and picturesque, is adorned by the numerous churches of the Christians. Their churches are not, in general, so small as the country parish churches in England. Many of them

* Malabarian Conferences, 1719. Preface.

† In the year 1752, some bishops were sent from Antioch to consecrate by episcopal ordination, a native priest, one of their number The old man, I hear, is yet alive. The episcopal residence is at Narnatte, ten miles inland from Porca.

‡ At certain seasons, the Agapæ, or love feasts, are celebrated, as in primitive times. On such occasions they prepare delicious cakes, called Appam, made of bananas, honey, and rice-flour. The people assemble in the church-yard, and, arranging themselves in rows, each spreads before him a plaintain leaf. When this is done, the clergyman, standing in the church-door, pronounces the benediction; and the overseers of the church, walking through between the rows, gives to each his portion. "It is cer-"tainly an affecting scene, and capable of elevating the heart, to behold "six or seven thousand persons, of both sexes and of all ages, assembled "and receiving together, with the utmost reverence and devotion, their "Appam, the pledge of mutual union and love." Bartolomeo, page 424.

Compare the amiable lives and character of these Christian Hindoos with the rites of their unconverted countrymen in Bengal, described in Appendix B.

are sumptuous buildings,* and some of them are visible from the sea. This latter circumstance is noticed incidentally by a writer who lately visited the country:

"Having kept as close to the land as possible, the "whole coast of Malabar appeared before us in the form "of a green amphitheatre. At one time we discovered "a district entirely covered with cocoa-nut-trees; and, "immediately after, a river winding through a delightful "vale, at the bottom of which it discharged itself into "the sea. In one place appeared a multitude of people "employed in fishing; in another, a *snow-white church* "bursting forth to the view from amidst the thick-leaved trees. While we were enjoying these delightful "scenes with the early morning, a gentle breeze, which "blew from the shore, perfumed the air around us with "the agreeable smell wafted from the cardamon, pepper, "beetel, and other aromatic herbs and plants."†

A snow-white church bursting on the view from amidst the trees! Can this be a scene in the land of the Hindoos; where even a church for Europeans is so rarely found? And can the persons repairing to these snow-white churches be Hindoos; that peculiar people who are supposed to be incapable of receiving the Christian religion or its civilizing principles? Yes, they are Hindoos, and now "a peculiar people," some of them formerly Brahmins of Malabar; who, before means were used for their conversion, may have possessed as invincible prejudices against the religion of Christ as the Brahmins of Benares, or of Jaggernaut.

* "The great number of such sumptuous buildings," says Mr. Wrede, "as the St. Thomè Christians possessed in the inland parts of the Travancore and Cochin dominions, is really surprising; since some of them, "upon a moderate calculation, must have cost upwards of one lack of rupees, and few less than half that sum." Asiat. Res. Vol. VII. p. 380. "Almost all the temples in the southern Malabar, of which I had occasion "to observe more than forty, were built in the same style, and nearly on "the same plan. The façade with little columns (evidently the style of "architecture prevalent in Asia Minor and Syria) being every where the "same." Ibid. 379.

In the year 1790, Tippo the Mahometan destroyed a great number of the Christian churches, and a general conflagration of the Christian villages marked the progress of his destroying host. Ten thousand Christians lost their lives during the war. Bartolomeo, page 149.

† Bartolomeo, p. 425.

Whatever good effects have been produced by the Christian religion in Malabar, may also be produced in Bengal, and in every other province of Hindoostan.

CHAPTER II.

OF THE EXTENSION OF CHRISTIANITY IN INDIA BY THE LABOURS OF PROTESTANT MISSIONARIES.

1. In the bill brought into Parliament in 1793 for communicating Christian instruction to our Asiatic subjects, there was a clause for an "Establishment of Mis-"sionaries and Schoolmasters." Such an establishment (if it ever should be necessary) might seem more properly to *follow*, than to precede, the recognition of our national church in Hindoostan. It is probable, however, that the proposition for sending missionaries was less favourably received on account of the reigning prejudice against the name and character of "missionary." In England it is not professional in church or state. No honour or emolument is attached to it. The character and purpose of it are doubtful, and the scene of action remote. Even the propriety of sending missionaries any where has been called into question.

2. It is not, however, those who send missionaries, but those to whom they *are sent*, who have a right to give an opinion in this matter.

The same spirit which sent missionaries to Britain in the fourth century will continue to send missionaries to the heathen world to the end of time, by the established church, or by her religious societies.

3. Wherever the Christian missionary comes, he is well received. Ignorance ever bows to learning: but if there be a desire to impart this learning, what barbarian will turn away? The priests will murmur when the Christian teacher speaks as one having authority; but "the common people will hear him gladly." Whether in the subterranean hut of frozen Greenland, or un-

der the shade of a banian-tree in burning India, a Christian missionary surrounded by the listening natives, is an interesting sight; no less grateful to humanity than to Christian charity.

4. But who is this missionary? He is such as Swartz in India, or Brainerd in America, or the Moravian in Labrador; one who leaving his country and kindred, and renouncing honour and emolument, embraces a life of toil, difficulty, and danger; and contented with the fame of instructing the ignorant, "looks for the re-"compense of eternal reward."

There is a great difference between a civilizing mechanic and an apostolic missionary. A mechanic of decent morals is no doubt useful among barbarians. The few around him learn something of his morals with his trade. And it is the duty of civilized states to use such means for improving the barbarous portions of the human race.

But the apostolic missionary, who has studied the language and genius of the people, is a blessing of a higher order. His heavenly doctrine and its moral influence extend, like the light of the sun, over multitudes in a short time; giving life, peace, and joy, enlarging the conceptions, and giving birth to all the Christian charities. How shall we estimate the sum of human happiness produced by the voice of Swartz alone! Compared with him, as a dispenser of happiness, what are a thousand preachers of philosophy among a refined people!

5. Some of the English think that we ought not "to "disturb the faith of the natives." But some of the Hindoo Rajahs think differently. The king of Tanjore requested Mr. Swartz to disturb the faith of his wicked subjects by every means, and to make them, if possible, honest and industrious men. Mr. Swartz endeavoured to do so, and his services were acknowledged by the English government at Madras,* as well as by the King of Tanjore. In the year 1787, "the King of Tanjore "made an appropriation forever of land of the yearly in-

* By Lord Macartney and General Coote.

" come of five hundred pagodas, for the support of the " Christian missionaries in his dominions."*

6. In the debate in 1793, on the proposal for sending missionaries to India, some observation was made on Mr. Swartz, honourable to himself as a man, but unfavourable to his objects as a missionary. The paper containing this speech reached Mr. Swartz in India, and drew from him his famous Apology, published by the Society for promoting Christian knowledge. Perhaps no Christian defence has appeared in these latter ages more characteristic of the apostolic simplicity and primitive energy of truth, than this Apology of the venerable Swartz.

Without detailing the extraordinary success of himself and his brethren in converting thousands of the natives to the Christian religion, a blessing which some may not be able to appreciate; he notices other circumstances of its beneficial influence, which all must understand.

His fellow missionary, " Mr. Gericke, at the time " the war broke out at Cuddalore, was the instru- " ment, in the hands of Providence, by which Cudda- " lore was saved from plunder and bloodshed. He sav- " ed many English gentlemen from becoming prison- " ers to Hyder Ali, which Lord Macartney kindly ac- " knowledged."

Mr. Swartz twice saved the fort of Tanjore. When the credit of the English was lost, and when the credit of the Rajah was lost, on the view of an approaching enemy, the people of the country refused to supply the fort with provisions; and the streets were covered with the dead. But Mr. Swartz went forth and stood at the gate, and at *his* word they brought in a plentiful supply.

Mr. Swartz, at different times, aided the English government in the collection of revenues from the refractory districts. He was appointed guardian to the family of the deceased King of Tanjore; and he was employed repeatedly as mediator between the English government and the country powers. On one occasion, when the

* See Account of Proceedings of Society for promoting Christian Knowledge, for 1788.

natives doubted the purpose and good faith of the English, they applied to Mr. Swartz; "Sir, if you send a "person to us, send a person who has learned all your "Ten Commandments."*

7. Some of the English think that we ought not to disturb the faith of the Hindoos! After the apostolic Swartz had laboured for fifty years in evangelizing the Hindoos, so sensible were *they* of the blessing, that his death was considered as a public calamity. An innumerable multitude attended the funeral. The Hindoo Rajah "shed a flood of tears over the body, and covered "it with a gold cloth."† His memory is still blessed among the people. The King of Tanjore has lately written to the bishops of the English church, requesting that a monument of marble may be sent to him, "in "order," he adds, "that it may be erected in the church "which is in my capital, to perpetuate the memory of "the late Reverend Mr. Swartz, and to manifest the es-"teem I have for the character of that great and good

* See Society Proceedings for 1792, page 114. Should Mr. Swartz's name be mentioned in any future discussion, the honour of the English nation is pledged to protect his fame. The bishops and clergy of England, in their account of proceedings of the "Society for promoting Christian "Knowledge," for 1792, have sanctioned the following character of Mr. Swartz:

"He is an example of all that is great and good in the character of a "Christian missionary. He hath hazarded his life through a long series of "years for the name of our Lord Jesus Christ. His behaviour, while it "has endeared him to the common orders of men, has procured him ad-"mission before the throne of the proudest monarch of the East. There "do we find this worthy servant of God, pleading the cause of Christianity, "and interceding for his mission; and doing it without offence. There "do we find him renouncing every personal consideration; and, in the "true spirit of the divine Lawgiver, choosing rather to suffer affliction with "the people of God, than to enjoy any pleasures or distinctions which this "world could afford him; esteeming the reproach of Christ and the ad-"vancement of a despised religion far greater riches than Indian treas-"ures."

See Dr. Glasse's Charge to a Missionary proceeding to India. It will not be foreign to the subject of this Memoir to insert another passage of that Charge:

"Happy will it be, if our conquests in India should open the way for a "further introduction of the Gospel, and for the extension and enlarge-"ment of Christ's kingdom. What a lustre would such an accession give "to the British conquests in the Eastern world, when it should appear, "that we have been conquering, not for ourselves alone, but for *Him also* "*in whom we believe.*"

† Serfogee Maha Rajah of Tanjore. See Society Proceedings for 1801, p. 141. Let us hail this act as the emblem of the whole Hindoo superstition bending to the Christian faith.

" man, and the gratitude I owe to him, my father and " my friend."

8. But whence was this Swartz? and under what sanction did he and his predecessors exercise their ministry as Christian preachers to the heathen?

The first person appointed to superintend a Protestant mission in India was Bartholomew Ziegenbalgius, a man of considerable learning and of eminent piety, educated at the University of Halle in Germany. Having been ordained by the learned Burmannus, Bishop of Zealand, in his twenty-third year, he sailed for India in 1705. A complete century will have revolved in October of this year, since the mission in India began. Immediately on his arrival, he applied himself to the study of the language of the country, and with such success, that in a few years he obtained a classical knowledge of it; and the colloquial tongue became as familiar to him as his own. His fluent orations addressed to the natives, and his frequent conferences with the Brahmins,* were attended with almost immediate success; and a Christian church was founded in the second year of his ministry,† which has been extending its limits to the present time.

9. During his residence in India he maintained a correspondence with the King of England and other prin-

* A volume of these conferences was published in London in 1719, 8vo.

[† A building was now erected at the expense of 250 perdous, and was named *New Jerusalem*. It stood without the town, " in the midst of " a multitude of Malabarians, near the high road, built all of stone." It was consecrated August 14, 1707, in the presence of a great concourse of Heathens, Mahometans, and Christians; to whom a sermon was preached both in *Portuguese* and in *Malabarick*. From that time the missionaries statedly preached in this church three times a week in both those languages. Of their indefatigable diligence, in this interesting mission, some judgment may be formed from a single fact, mentioned by Ziegenbalgius in 1708: " As for myself, (to whose share the learning of the native lan- " guage of this country is fallen) I have explained hitherto the Articles " of the Christian Faith in *six and twenty* Sundays sermons. These " I dictated to a *Malabarick* Amanuensis, and then got them by heart " word by word."—The labours of these pious missionaries were so blest, that their Congregation increased every year; and the first church being too small for its accommodation, a larger one was built eleven years afterward. It was consecrated in the name of the Holy Trinity, October 11, 1718; and the missionaries soon after observed, in a letter to king George I, " We are now constantly preaching in it in three languages." *Amer. Ed.*]

ces, and with many of the learned men on the continent. In the year 1714, he returned to Europe for a few months on the affairs of the mission. On this occasion he was honoured with an audience by his Majesty George the First. He was also invited to attend a sitting of the Bishops in the "Society for promoting Christian Knowledge;" where he was received with an eloquent address in the Latin language;* to which he answered in the Tamul tongue; and then delivered a copy of his speech translated into Latin.

10. The grand work to which the King and the English bishops had been long directing his attention, was a translation of the Scriptures into the Tamul or Malabarian language.

This indeed was the grand work; for wherever the Scriptures are translated into the vernacular tongue, and are open and common to all, inviting enquiry and causing discussion, they cannot remain a dead letter; they produce fruit of themselves, even without a teacher. When a heathen views the word of God in all its parts, and hears it addressing him in his own familiar tongue, his conscience responds, "This is the word of God." The learned man who produces a translation of the Bible into a new language, is a greater benefactor to mankind than the prince who founds an empire.—The "incorruptible seed of the word of God" can never die. After ages have revolved, it is still producing new accessions to truth and human happiness.

So diligent in his studies was this eminent missionary, that before the year 1719, he had completed a translation of the whole Scriptures into the Tamul tongue;† and

* Niecampius, Hist. Miss. Orient. page 190. [This Address was delivered by WILLIAM NICOLS, A. M. Rector of Stockport, a member of the Society for promoting Christian Knowledge It is printed in the Account of the Danish Mission to the East Indies, London, 1718, and there dated "December 29, 1715." *Amer. Edit.*]

† Like Wickcliffe's Bible, it has been the father of many versions. [Mr. Ziegenbalgh, in one of his Letters, having mentioned *Madras, Vizagapatnam, Bombay, &c.* observes, "In all these places the *Damulian* (Tamul) is the current language, and consequently the fittest vehicle for conveying the Christian Truths to these people." The whole *New Testament*, in the Damulian language, was printed for the benefit of the Malabarians, in 1714. A copy of this Version is in the Library of Harvard College. *Amer. Edit.*]

had also composed a grammar and dictionary of the same language, which remain with us to this day.

11. The peculiar interest taken by King George the First in this primary endeavour to evangelize the Hindoos, will appear from the following letters addressed to the missionaries by his Majesty.

" *George by the Grace of God, King of Great Britain,*
" *France and Ireland, Defender of the Faith, &c. To*
" *the Reverend and Learned Bartholomew Ziegenbal-*
" *gius, and John Ernest Grundlerus, Missionaries at*
" *Tranquebar in the East Indies.*

" REVEREND AND BELOVED,

" Your letters dated the 20th of January of the pres-
" ent year, were most welcome to us; not only because
" the work undertaken by you of converting the heathen
" to the Christian faith, doth by the grace of God pros-
" per, but also because that in this our kingdom such a
" laudable zeal for the promotion of the Gospel prevails.

" We pray you may be endued with health and
" strength of body, that you may long continue to fulfil
" your ministry with good success; of which, as we
" shall be rejoiced to hear, so you will always find us
" ready to succour you in whatever may tend to promote
" your work and to excite your zeal. We assure you
" of the continuance of our royal favour."*

" Given at our Palace of Hampton-
" Court the 23d August, A. D.
" 1717, in the 4th Year of our
" Reign.

" GEORGE R.
" Hattorf."

12. The King continued to cherish with much solicitude the interests of the mission after the death of Ziegenbalgius; and in ten years from the date of the foregoing letter, a second was addressed to the members of the mission, by his Majesty.

* Niecampius, Hist. Miss page 212. [By a letter from the Danish missionaries to the king of Great Britain, written at Tranquebar January 2, 1717, it appears, that Ziegenbalgius was at London the preceding year, and gave his majesty " a verbal account of the whole undertaking." *Amer. Edit.*]

"REVEREND AND BELOVED,

"From your letters, dated Tranquebar, the 12th "September, 1725, which some time since came to "hand, we received much pleasure; since by them we "are informed not only of your zealous exertions in the "prosecution of the work committed to you, but also "of the happy success which hath hitherto attended it, "and which hath been graciously given of God.

"We return you thanks for these accounts, and it "will be acceptable to us, if you continue to communi- "cate whatever shall occur in the progress of your mis- "sion.

"In the mean time we pray you may enjoy strength "of body and mind for the long continuance of your la- "bours in this good work, to the glory of God, and the "promotion of Christianity among the heathens; *that* "*its perpetuity may not fail in generations to come.*"*

"Given at our Palace at St. James's, "the 23d February, 1727, in the "13th Year of our Reign. } "GEORGE R."

13. The English nation will receive these letters (now sent back in the name of the Hindoos) with that reverence and affectionate regard, which are due to the memory of the royal author, considering them as a memorial of the nation's past concern for the welfare of the natives, and as a pledge of our future care.

Providence hath been pleased to grant the prayer of the King, "that the work might not fail in generations "to come." After the first missionary Ziegenbalgius had finished his course, he was succeeded by other learned and zealous men; and lastly, by the apostle of the East, the venerable Swartz, who, during the period of half a century,† has fulfilled a laborious ministry among the natives of different provinces, and illuminated many a dark region with the light of the Gospel.

14. The pious exertions of the King for the diffusion of religious blessings amongst the natives of India, seem to have been rewarded by heaven in temporal

* Niecampius, page 284.

† From 1749 to 1800.

blessings to his own subjects in their intercourse with the East; by leading them onward in a continued course of prosperity and glory, and by granting to them at length the entire dominion of the peninsula of India.

15. But these royal epistles are not the only evangelic documents of high authority in the hands of the Hindoos. They are in possession of letters written by the Archbishop of Canterbury, of the same reign;* who supported the interests of the mission with unexampled liberality, affection, and zeal. These letters, which are many in number, are all written in the Latin language. The following is a translation of his grace's first letter; which appears to have been written by him as president of the "Society for promoting Christian Knowledge."

"*To Bartholomew Ziegenbalgius and John Ernest Grun-*
"*dlerus, Preachers of the Christian Faith, on the coast*
"*of Coromandel.*

"As often as I behold your letters, reverend breth-
"ren, addressed to the venerable Society instituted for
"the promotion of the Gospel, whose chief honour and
"ornament ye are; and as often as I contemplate the light
"of the Gospel either now first rising on the Indian na-
"tions, or after the intermission of some ages again re-
"vived, and as it were restored to its inheritance; I am
"constrained to magnify that singular goodness of God
"in visiting nations so remote; and to account you, my
"brethren, highly honoured, whose ministry it hath
"pleased Him to employ, in this pious work, to the glo-
"ry of His name and the salvation of so many millions
"of souls.

"Let others indulge in a ministry, if not idle, certain-
"ly less laborious, among Christians at home. Let
"them enjoy in the bosom of the church, titles and hon-
"ours, obtained without labour and without danger.
"Your praise it will be (a praise of endless duration on
"earth, and followed by a just recompense in heaven)
"to have laboured in the vineyard which yourselves

* Archbishop Wake.

" have planted; to have declared the name of Christ, " where it was not known before; and through much " peril and difficulty to have converted to the faith those, " among whom ye afterwards fulfilled your ministry. " Your province therefore, brethren, your office, I place " before all dignities in the church. Let others be pon- " tiffs, patriarchs, or popes; let them glitter in purple, " in scarlet, or in gold; let them seek the admiration of " the wondering multitude, and receive obeisance on the " bended knee. Ye have acquired a better name than " they, and a more sacred fame. And when that day " shall arrive when the chief Shepherd shall give to ev- " ery man *according to his work*, a greater reward shall " be adjudged to you. Admitted into the glorious so- " ciety of the Prophets, Evangelists, and Apostles, ye, " with them shall shine, like the sun among the lesser " stars, in the kingdom of your Father, for ever.

" Since then so great honour is now given unto you " by all competent judges on earth, and since so great a " reward is laid up for you in heaven; go forth with " alacrity to that work, to the which the Holy Ghost " hath called you. God hath already given to you an " illustrious pledge of his favour, an increase not to be " expected without the aid of his grace. Ye have be- " gun happily, proceed with spirit. He, who hath car- " ried you safely through the dangers of the seas to such " a remote country, and who hath given you favour in the " eyes of those whose countenance ye most desired; " He who hath so liberally and unexpectedly ministered " unto your wants, and who doth now daily add mem- " bers to your church; He will continue to prosper " your endeavours, and will subdue unto himself, by " your means, the *whole continent of Oriental India.*

" O happy men! who, standing before the tribunal " of Christ, shall exhibit so many nations converted to " his faith by your preaching; happy men! to whom it " shall be given to say before the assembly of the whole " human race, ' Behold us, O Lord, and the children " ' whom thou hast given us;' happy men! who being " justified by the Saviour, shall receive in that day the " reward of your labours, and also shall hear that glori-

" ous encomium; ' Well done, good and faithful ser-
" ' vants, enter ye into the joy of your Lord.'

" May Almighty God graciously favour you and your " labours in all things. May he send to your aid fel- " low-labourers, such and so many as ye wish. May " he increase the bounds of your churches. May he " open the hearts of those to whom ye preach the Gos- " pel of Christ; that hearing you, they may receive " life-giving faith. May he protect you and yours from " all evils and dangers. And when ye arrive (may it " be late) at the end of your course, may the same God, " who hath called you to this work of the Gospel and " hath preserved you in it, grant to you the reward of " your labour,—an incorruptible crown of glory.*

" These are the fervent wishes and prayers of,

Venerable brethren,

" Your most faithful fellow servant in Christ,

" From our Palace at Lam- " beth, January, A. D. 1719. } " GULIELMUS CANT."

Such was the primary archiepiscopal charge to the Protestant missionaries, who came to India for the conversion of the heathen. Where shall we look, in these days, for a more perfect model of Christian eloquence; animated by purer sentiments of scriptural truth, by greater elevation of thought, or by a sublimer piety!†

* Niecampius, page 215.

† Before this letter reached India, Ziegenbalgius had departed this life at the early age of thirty six years. The expressions of the archbishop corresponded in many particulars with the circumstances of his death. Perceiving that his last hour was at hand, he called his Hindoo congregation and partook of the holy Communion, " amidst ardent prayers and many " tears;" and afterwards addressing them in a solemn manner, took an affectionate leave of them. Being reminded by them of the faith of the Apostle of the Gentiles at the prospect of death, who " desired to be with " Christ, as being far better," he said, " That also is my desire. Washed " from my sins in his blood, and clothed with his righteousness, I shall en- " ter into his heavenly kingdom. I pray that the things which I have " spoken may be fruitful. Throughout this whole warfare, I have entirely " *endured* by Christ; and now I can say through him,"—" I have fought " the good fight; I have finished my course; I have kept the faith. Hence- " forth there is laid up for me a *crown* of righteousness," which words having spoken, he desired that the Hindoo children about his bed, and the multitude filling the verandahs, and about the house, might sing the

16. By the letters of the King, and his long continued care of the mission, and by the frequent admonitory epistles of the archbishop, an incalculable sum of happiness has been dispensed in India. The episcopal charges infused spirit into the mission abroad; and the countenance of majesty cherished a zeal in the Society at home, which has not abated to this day. From the commencement of the mission in 1705, to the present year, 1805, it is computed that eighty thousand natives of all casts in one district alone, forsaking their idols and their vices, have been added to the Christian church.

17. In the above letter of the archbishop, there is found a prophecy, "That Christ shall subdue unto him-"self, through our means, the whole continent of Ori-"ental India." It is certainly not unbecoming our national principles, nor inconsistent with the language or spirit of the religion we profess, to look for the fulfilment of that prophecy.

18. Many circumstances concur to make it probable, that the light of Revelation is now dawning on the Asiatic world. How grateful must it be to the pious mind to contemplate, that while infidelity has been extending itself in the regions of science and learning, the divine dispensation should have ordered that the knowledge of the true God should flow into heathen lands!

Under the auspices of the college of Fort William, the Scriptures are in a course of translation into the languages of almost the "whole continent of Oriental India." Could the royal patron of the Tamul Bible, who prayed "that the work might not fail in generations to come," have foreseen those streams of revealed truth, which are now issuing from this fountain, with what delight would he have hailed the arrival of the present æra of Indian administration. In this view, the Oriental college has been compared by one of our Hindoo poets, to a "flood "of light shooting through a dark cloud on a benighted

hymn, beginning "Jesus my Saviour Lord." Which when finished, he yielded up his spirit, amidst the rejoicings and lamentations of a great multitude; some rejoicing at his triumphant death, and early entrance into glory. And others lamenting the early loss of their faithful apostle; who had first brought the light of the Gospel to their dark region from the western world. Niecampius, page 217, and Annales Miss. page 20.

" land." Directed by it, the learned natives from every quarter of India, and from the parts beyond, from Persia and Arabia, come to the source of knowledge: they mark our principles, ponder the volume of inspiration, " and hear, every man in his own tongue, the wonderful " works of God."

19. The importance of this Institution as the fountain of civilization to Asia, is happily displayed in a Speech in the Shanscrit language, pronounced by the Shanscrit teacher,* at our late public disputations. The translation of this discourse (being the first in that language) we are induced to give entire; not only from our deference to the authority of the venerable speaker, who describes, with much precision, the present state, true object, and certain consequences of this Institution; but also, because the facts and reasoning contained in it bear the most auspicious reference to the various subjects which have been discussed in this Memoir.

As Moderator of the Disputation, he addresses the student,† who had pronounced a declamation in the Shanscrit language:

" SIR,

" IT being a rule of our public disputations, that the Moderator should express before the assembly, his opinion of the proficiency of the student in the language in which he has spoken, it becomes my duty to declare my perfect approbation of the manner in which you have acquitted yourself, and to communicate to you the satisfaction with which the learned Pundits, your auditors, have listened to your correct pronunciation of the Shanscrit tongue.

" Four years have now elapsed since the commence-

* The venerable Mr. Carey; for many years past the Protestant missionary in the North of India; following the steps of the late Mr. Swartz in the South; in Oriental and classical learning his superior, and not inferior in laborious study and Christian zeal. Mr. Carey is author of a Grammar of the Shanscrit Language, 900 pages 4to; of a Grammar of the Bengal Language; of a Grammar in the Mahratta Language; of a Translation of the Scriptures into the Bengal Language; and of various other useful publications in Oriental literature.

† Clotworthy Gowan, Esq.

ment of this Institution. During that period the popular languages of India have been sedulously cultivated; and are now fluently spoken. Last in order, because first in difficulty, appears the parent of all these dialects, the primitive Shanscrit; as if to acknowledge her legitimate offspring, to confirm their affinity and relation to each other, and thereby to complete our system of Oriental study.

"Considered as the source of the colloquial tongues, the utility of the Shanscrit language is evident; but as containing numerous treatises on the religion, jurisprudence, arts and sciences of the Hindoos, its importance is yet greater; especially to those to whom is committed, by this government, the province of legislation for the natives; in order that being conversant with the Hindoo writings, and capable of referring to the original authorities, they may propose, from time to time, the requisite modifications and improvements, in just accordance with existing law and ancient institution.

"Shanscrit learning, say the Brahmins, is like an extensive forest, abounding with a great variety of beautiful foliage, splendid blossoms, and delicious fruits; but surrounded by a strong and thorny fence, which prevents those who are desirous of plucking its fruits or flowers, from entering in.

"The learned Jones, Wilkins, and others, broke down this opposing fence in several places; but by the College of Fort William, a highway has been made into the midst of the wood; and you, Sir, have entered thereby.

"The successful study of the Shanscrit tongue will distinguish this fourth year of our Institution, and constitute it an æra in the progress of Eastern learning; and you, Sir, have the honour of being the first to deliver a speech in that ancient and difficult language. The success that has attended you in the acquirement of other branches of Oriental literature, will encourage you to prosecute the study of this, as far as it may be useful in qualifying you for the faithful discharge of your duties in the public service, or may be subservient to your own reputation, in advancing the interests of useful learning."

[*Addressing his Excellency Marquis Wellesley, Governor General, Founder and Patron of the Institution,*]

" MY LORD,

" It is just, that the language which has been first cultivated under your auspices, should primarily be employed in gratefully acknowledging the benefit, and in speaking your praise.

" This ancient language, which refused to disclose itself to the former Governors of India, unlocks its treasures at your command, and enriches the world with the history, learning, and science of a distant age.

" The rising importance of our Collegiate Institution has never been more clearly demonstrated than on the present occasion; and thousands of the learned in distant nations will exult in this triumph of literature.

" What a singular exhibition has been this day presented to us! In presence of the supreme Governor of India, and of its most learned and illustrious characters Asiatic and European, an assembly is convened, in which no word of our native tongue is spoken, but public discourse is maintained on interesting subjects, in the languages of Asia. The colloquial Hindoostanee, the classic Persian, the commercial Bengalee, the learned Arabic, and the primæval Shanscrit, are spoken fluently, after having been studied grammatically, by English youth. Did ever any university in Europe, or any literary institution in any other age or country, exhibit a scene so interesting as this! And what are the circumstances of these youth! They are not students who prosecute a dead language with uncertain purpose, impelled only by natural genius or love of fame. But having been appointed to the important offices of administering the government of the country in which these languages are spoken, they apply their acquisitions immediately to useful purposes; in distributing justice to the inhabitants; in transacting the business of the state, revenual and commercial; and in maintaining official intercourse with the people, in their own tongue, and not, as hitherto, by means of an interpreter.

" The acquisitions of *our* students may be appreciated

by their affording to the suppliant native immediate access to his principal; and by their elucidating the spirit of the regulations of our government by oral communication, and by written explanations, varied according to the circumstances and capacities of the people.

" The acquisitions of *our* students are appreciated at this moment by those learned Asiatics, now present in this assembly, some of them strangers from distant provinces; who wonder every man to hear in his own tongue, important subjects discussed, and new and noble principles asserted, by the youth of a foreign land.

" The literary proceedings of this day amply repay all the solicitude, labour, and expense that have been bestowed on this Institution. If the expense had been a thousand times greater, it would not have equalled the immensity of the advantage, moral and political, that will ensue.

" I, now an old man, have lived for a long series of years among the Hindoos; I have been in the habit of preaching to multitudes daily, of discoursing with the Brahmins on every subject, and of superintending schools for the instruction of the Hindoo youth. Their language is nearly as familiar to me as my own. This close intercourse with the natives for so long a period, and in different parts of our empire, has afforded me opportunities of information not inferior to those which have hitherto been presented to any other person. I may say indeed that their manners, customs, habits, and sentiments, are as obvious to me, as if I was myself a native. And knowing them as I do, and hearing as I do, their daily observations on our government, character, and principles, I am warranted to say, (and I deem it my duty to embrace the public opportunity now afforded me of saying it,) that the institution of this College was wanting to complete the happiness of the natives under our dominion; for this Institution will break down that *barrier* (our ignorance of their language) which has ever opposed the influence of our laws and principles, and has despoiled our administration of its energy and effect.

" Were, however, the Institution to cease from this moment, its salutary effects would yet remain. Good

has been done, which cannot be undone. Sources of useful knowledge, moral instruction, and political utility, have been opened to the natives of India, which can never be closed; and their civil improvement, like the gradual civilization of our own country, will advance in progression, for ages to come.

"One hundred original volumes in the Oriental languages and literature, will preserve for ever in Asia, the name of the founder of this Institution. Nor are the examples frequent of a renown, possessing such utility for its basis, or pervading such a vast portion of the habitable globe. My Lord, you have raised a monument of fame, which no length of time, or reverse of fortune, is able to destroy; not chiefly because it is inscribed with Mahratta and Mysore, with the trophies of war, and the emblems of victory; but because there are inscribed on it the names of those learned youth, who have obtained degrees of honour for high proficiency in the Oriental tongues.

"These youth will rise in regular succession to the government of this country. They will extend the domain of British civilization, security, and happiness, by enlarging the bounds of Oriental literature, and thereby diffusing the spirit of Christian principles throughout the nations of Asia. These youth, who have lived so long amongst us, whose unwearied application to their studies we have all witnessed, whose moral and exemplary conduct has, in so solemn a manner, been publicly declared before this august assembly, on this day; and who, at the moment of entering on the public service, enjoy the fame of possessing qualities (rarely combined) constituting a reputation of threefold strength for public men, genius, industry, and virtue; these illustrious scholars, my Lord, the pride of their country, and the pillars of this empire, will record your name in many a language, and secure your fame for ever. Your fame is already recorded in their hearts. The whole body of youth of this service hail you as their father and their friend. Your honour will ever be safe in their hands. No revolution of opinion, or change of circumstances, can rob

you of the solid glory derived from the humane, just, liberal, and magnanimous principles, which have been embodied by your administration.

" To whatever situation the course of future events may call you, the youth of this service will ever remain the pledges of the wisdom and purity of your government. Your evening of life will be constantly cheered with new testimonies of their reverence and affection; with new proofs of the advantages of the education you have afforded them; and with a demonstration of the numerous benefits, moral, religious, and political, resulting from this Institution;—benefits which will consolidate the happiness of millions in Asia, with the glory and welfare of our country."*

* See Primitiæ Orientales, Vol. III. page 111. [The preceding chapter has given so very concise an account of the Protestant Mission in India, that the reader may be gratified with a few additional sketches of it. The king of Denmark early settled on the missionaries 2000 crowns a year, payable from the post office, to defray the necessary charges of the mission; and this sum was often doubled by extraordinary presents. Germany also sent large sums toward the support of the mission; but the greatest contributions came from England. From the year 1709, the Society for Promoting Christian Knowledge very liberally assisted it; and in 1713, the sum sent from England amounted to £1194 sterling. From that time England continued to assist the mission of Tranquebar,* and alone sustained the missions of Madras and St. David. In 1715 a college was erected at Copenhagen by the king of Denmark, for facilitating and enlarging the work of the Mission in the East Indies. The very worthy superintendant Ziegenbalgius, died February 23, 1719; and Mr. Grundler, his faithful assistant, survived him but a year. The mission of Tranquebar was still supported; and in 1742 it was under the direction of 8 missionaries, 2 national priests, 3 catechists of the first order, beside those of an inferior rank, with a proportional number of assistants. It was but seven years after, that the venerable Swartz commenced his mission, which continued until the close of the century. *Amer. Edit.*]

* *This was the Danish mission; and the town (mentioned p. 59) near which the church was built, was Tranquebar.*

APPENDIX.

A.

RECORD of the superstitious Practices of the Hindoos, now subsisting, which inflict immediate Death, or tend to Death; deducted from the Evidence of the Pundits and learned Brahmins in the College of Fort William.

I.

THE OFFERING OF CHILDREN TO GUNGA.*

THE natives of Hindoostan, particularly the inhabitants of Orissa, and of the eastern parts of Bengal, sometimes make offerings of their children to the goddess Gunga.

When a woman, who has been long married, has no child, she and her husband make a vow to the goddess Gunga, "That if she "will bestow on them the blessing of children, they will devote "to her their *first born*." If, after this vow, they have a child or children, the first born is preserved, till they have a convenient opportunity of returning to the river at the period of assembling at the holy places. They then take the child with them; and at the time of bathing, it is encouraged to walk into deep water, till it is carried away by the stream. If it be unwilling to go forward, it is pushed off by its parents. Sometimes a stranger attends, and catches the perishing infant, and brings it up as his own; but if no such person happen to be near, it is infallibly drowned, being deserted by the parents the moment it floats in the river.

This species of human sacrifice is publicly committed at Gunga Saugor, in the last day of Pous; and on the day of full moon in Kartic. At Bydyabatee, Trivenee, Nuddeea, Agradeep, and other places accounted holy, it is committed on the 13th day of the dark fortnight of the moon Chytra, and on the 10th of the bright fortnight in Jystha.

All the Pundits declare that this practice is not commanded in any Shaster.†

* The river Ganges.

† This practice is now abolished by regulation of government. See Appendix C.

II.

KAMYA MORON, OR VOLUNTARY DEATH.

1. When a person is in distress, or has incurred the contempt of his society ; and often when there is no other cause than his belief that it is meritorious to die in the river Gunga, he forms the resolution of parting with life in the sacred stream.

2. Such persons, at the times mentioned in the preceding article, go to the holy places, where many thousands of people are assembled for the purpose of sacred ablution. Some of them abstain from food, that life may depart from them in the holy place : but the greater number drown themselves in the presence of the surrounding multitude. Their children and other relations generally attend them. It is not uncommon for a father to be pushed again into the river by his sons, if he attempt to swim back to land.

3. At Saugor it is accounted a propitious sign if the person be soon seized by a shark or a crocodile ; but his future happiness is considered doubtful if he stay long in the water without being destroyed.*

4. The only passage in the Shasters which has been submitted as countenancing this suicide is the following : " If a person be " afflicted with an incurable disease, so painful that it cannot be " borne, he is permitted to throw himself from a precipice, or to " drown himself in the river."

5. During the Pooja of the Rutt Jattra, some devote themselves to death by falling under the wheels of a heavy car or wooden tower, containing their gods. At Jaggernaut they sometimes lie down in the track of this machine a few hours before its arrival, and taking a soporiferous draught, hope to meet death asleep.

III.

EXPOSING OF CHILDREN.

This is a custom not commanded in any of the Shasters, and is wholly confined to the lower classes.

If a child refuse the mother's milk, whether from sickness or from any other cause, it is supposed to be under the influence of an evil spirit. In this case the babe is put into a basket and hung up in a tree for three days. It generally happens that before the expiration of that time the infant is dead ; being destroyed by ants, or by birds of prey. If it be alive at the end of the three days, it is taken home, and means are used to preserve its life.

* The sharks and alligators are numerous at this place, particularly at the time of the annual festival, owing, it is supposed, to the human prey devoted to them from time immemorial.

IV.

DESTROYING FEMALE INFANTS.

This practice is common among a race of Hindoos called Rajpoots. Without alleging any other reason than the difficulty of providing for daughters in marriage, the mothers *starve* their female infants to death. In some places not one half of the females are permitted to live.*

V.

IMMERSION OF SICK PERSONS IN THE RIVER.

When a sick person (particularly if he be aged) is supposed not to be likely to recover, he is conveyed to the river, in which the lower half of his body is immersed. Water is copiously poured into his mouth; and he seldom survives the operation many hours.

VI.

THE SAHAMORON, OR THE BURNING OF WIDOWS WITH THEIR DECEASED HUSBANDS.

1. This practice is common in all parts of Hindoostan, but it is more frequent on the banks of the Ganges.

It is usual for the woman to burn with her husband's corpse. But there is a cast called Jogees, who bury their dead. The women of this cast *bury* themselves alive with their husbands.

2. From the number of burnings and buryings in a given time, within the compass of a few districts, it was calculated by the late learned Mr. William Chambers, that the widows who perish by self-devotement in the northern provinces of Hindoostan alone, are not less than ten thousand annually. This calculation is countenanced by the number of burnings within thirty miles round Calcutta during the period of the last six months, which, by account taken, is one hundred and sixteen †

3. The usual mode of performing the rite of burning is the following:

When the husband is dead, the widow, if she intend to burn, immediately declares her intention; and soon after goes to the river side, where the corpse of her husband is laid. The Brah-

* Lord Teignmouth relates, that this infanticide is practised on the frontiers of Juanpore, a district of the province of Benares; and at another place within the same province. Asiatic Res. Vol. IV. page 338

See also Memoirs of George Thomas, by Captain Franklin, page 100.

† See Appendix D.

mins and common people assemble. The pile being erected, the dead body is placed upon it. After a few ceremonies (differing in different districts) the widow lays herself down by the side of the corpse. Combustible materials are thrown upon the pile, which is pressed down by bamboo levers. The heir at law then kindles the fire The surrounding multitude set up a shout, which is necessary to prevent her cry from being heard, if she should make any; and the life of the victim is soon ended.

4. The following circumstances contribute to the frequency of this act:

When a husband dies, the wife has the choice of burning with him, or of forsaking the comforts of life. She must put on no ornaments, must be clothed in sordid apparel, and must eat but one scanty meal in the day.

If she attempt to escape from the fire, any person of the very lowest cast may seize and carry her home as his own property. But in this case her relations generally bring her forcibly back to the fire, to prevent the disgrace of her being carried away.

5. The *laws* of the Hindoos concerning the female sacrifice, are collected in a book called Sooddhee Sungraha.

The passages in that book which relate to the principle or act of burning, are here subjoined, with the names of the original Shasters from which they are collected.

Angeera. "The virtuous wife who burns herself with her "husband is like to Aroon hutee. If she be within a day's jour- "ney of the place where he dies, the burning of the corpse shall "be deferred a day, to wait for her arrival."

Brahma Pooran. "If the husband die in a distant country, "the wife may take any of his effects; for instance a sandal, and "binding it on her thigh, burn with it on a separate fire"

Reek Ved. "If a woman thus burn with her husband it is not "suicide, and the relations shall be unclean three days on account "of her death; after which the Shraddhee must be performed."

Vishnoo Pooran. "If a person be poteet, (fallen or sinful,) all "his sins will be blotted out by his wife's dying with him in the "fire, after a proper atonement has been made"

"A pregnant woman is forbidden to burn, and also the woman "who is in her times; or who has a young child, unless some "proper person undertake the education of the child.

"If a woman ascend the pile and should afterwards decline to "burn through love of life or earthly things, she must perform "the penance Prazapotyo,* and will then be free from her sin."

Goutam. "A Brahmanee can only die with her husband, and "not in a separate fire. The eldest son or near relation must set "fire to the pile."

On comparing these passages with the present practice of burning women in Hindoostan, little similarity will be found

* A rigid fast for some days.

either in principle, or in ceremonial. In many particulars of the existing custom, the Hindoos directly violate the laws of their religion.

NOTE BY THE PUNDITS.

" There may be some circumstantial differences of a local na-
" ture in the above mentioned customs ; but the general practice
" corresponds with what is here written."

B.

NOTES on the Practicability of abolishing those Practices of the Hindoos, which inflict immediate Death, or tend to produce Death ; collated from the Information and Suggestions of the Pundits and learned Brahmins in the College of Fort William.

1. It is an attribute of the British government in India that it tolerates all religious opinions, and forms of worship, and protects those who profess them, as long as they conduct themselves in an orderly and peaceable manner.

2. If murder, robbery, or adultery be committed under the name of religion, the persons guilty of such actions may be prosecuted for civil crimes. No sanction of religion can save the offender from the punishment due for his violation of the laws, and for his offence against humanity and social happiness.

" The principle asserted in the foregoing paragraphs is acknow-
" ledged by the Pundits."

3. Death is inflicted, and sanguinary rites are practised, by the Hindoos under the name of an ancient custom, or of a religious duty.

I. Children are sacrificed by their parents to Gunga;

II. They are hung up on trees in baskets and devoured by birds of prey

III. Female infants among the Rajpoot Hindoos, are destroyed by starving.

IV. Men and women drown themselves in the Ganges, at the places reputed holy.

V. They devote themselves to death by falling under the wheels of the machine which carries their gods.*

VI. Widows are burned alive with their deceased husbands.

VII. Widows are buried alive with their deceased husbands.

VIII. Persons supposed to be dying, are immersed in the river.

IX. The inhuman practice of swinging with hooks passed through the integuments of the back, called Peet Phooron.

* This is practised chiefly at Jaggernaut, at the Pooja of the Rutt Jattra.

X. The practice of dancing with threads, canes, or bamboos passed through the sides, called the Parswoban.

XI. The passing spits or other instruments of iron through the tongue or forehead, called Zuhba Phooron.

XII. The falling from a height on sharp instruments, called Pat Bhanga.

XIII. The practice of swinging over a fire, called Ihool Sunyoss.

XIV. The practice of climbing naked a tree armed with horrid thorns,* called Kanta Bhanga.

And all the other ceremonies which are performed on the last five days of the month Chytra, under the denomination of the Chorruk Pooja are often the occasion of death; and always tend to brutalize the minds both of actors and spectators.

To these if we add self-torture, which is practised in the most disgusting and unnatural forms, some idea may be formed of the present effects of the Hindoo superstition.

4. None of these practices are sanctioned in the books, which the Hindoos account divine, except the three following; the Kamya Moron, or voluntary devotement; Sahamoron, or burning of widows; and the immersion of half the body of a dying person in the river. And these are not commanded. These actions are generally performed in consequence of vows, or in compliance with custom. But all vows are optional, and the committing murder in consequence of a vow, does not lessen the guilt of it. On the contrary, a vow to commit such an action, is a crime, which deserves punishment. "This principle is conceded by the "Pundits."

5. Most persons of erudition and influence among the Hindoos reprobate the observance of cruel or painful rites not appointed by the Shasters.

When these persons have been asked, why they did not exert their influence to prevent such irregularities, they have always answered: "That they have no power; that the Hindoo rajahs "formerly did interfere and punish those who were guilty of "breaking the laws of the Shasters." They allege particularly that, in the Sahamoron, or burning of widows, "no influence of "the Brahmins or of relations should be permitted, and that such "influence when suspected is a subject for civil inquiry; that "the woman should come of her own accord, and lay herself on "the pile after it is kindled; that no bamboos or ropes should "bind her down; and that if after ascending the pile her resolu-"tion should fail her, she should be subject to no inconvenience "or disgrace, more than the appointed atonement,† or that, for

* The Khujoor tree.

† A rigid fast; but which may be commuted for a gift to a Brahmin of a cow and a calf; or of five kouns of cowries.

" which it may be commuted ; and that every deviation from the " strict letter of the law, is to be accounted murder."

The uninformed part of the community assent to the propriety of the common practice ; and there can be little doubt that family pride in many cases, lights the funeral pile. But the opinion of the learned and more respectable part of their society must have the greatest weight ; and would be sufficient to vindicate any salutary measure which government might adopt. To reduce this rite to the strict bounds allowed it in the Shasters, would do much towards its total abolition.

6 The immersion of half the body of a person supposed to be dying, in the water of the Ganges, must often, in acute diseases, occasion premature death.

What has been observed respecting the Sahamoron, will equally apply to this practice. It is optional. Though very common on the banks of the Ganges, it is reprobated in many places at a distance from it. The abolition of it would not be more difficult than that of the Sahamoron.

C.

A. D. 1802. Regulation VI.

" A REGULATION for preventing the sacrifice of children at Saugor and other places. Passed by the Governor General in council, on the 20th August, 1802.

" It has been represented to the Governor General in council, that a criminal and inhuman practice of sacrificing children, by exposing them to be drowned, or devoured by sharks, prevails at the island of Saugor, and at Bansbaryah, Chaugdah, and other places on the Ganges. At Saugor especially, such sacrifices have been made at fixed periods, namely, the day of full moon in November and in January ; at which time also grown persons have devoted themselves to a similar death. Children, thrown into the sea at Saugor have not been generally rescued, as is stated to be the custom at other places ; but the sacrifice has, on the contrary, been completely effected, with circumstances of peculiar atrocity in some instances. This practice, which is represented to arise from superstitious vows, is not sanctioned by the Hindoo law, nor countenanced by the religious orders, or by the people at large ; nor was it at any time authorized by the Hindoo or Mahomedan governments of India. The persons concerned in the perpetration of such crimes are therefore clearly liable to punishment ; and the plea of custom would be inadmissible in excuse of the offence. But for the more effectual prevention of so inhuman a practice, the Governor General in council has enacted the following regulation, to be in force from the promulgation of it, in the provinces of Bengal, Behar, Orissa, and Benares."

Then follows the clause declaring the practice to be murder, punishable with death.

D.

REPORT of the number of Women who have burned themselves on the Funeral Pile of their Husbands within thirty Miles round Calcutta, from the Beginning of Bysakh (15th April) to the End of Aswin (15th October), 1804.

FROM GURRIA TO BARRYPORE.

Bhurut Bazar	1
Rajepore	2
Muluncha	2
Barrypore	1
Maeenugur	1
Lasun	1
Kesubpore	2
Mahamaya	3
Puschim Bahine	1
Bural	3
Dhopa Gach, hi	1

FROM TOLLEY'S NULLA MOUTH TO GURRIA.

Mouth of Tolley's nulla	6
Kooli Bazar	1
Kidderpore bridge	1
Jeerat bridge	2
Near the hospital	1
Watson's Ghat	1
Bhobaneepore	2
Kalee Ghat	6
Tolley Gunge	2
Naktulla	1
Byshnub Ghat	2
Etal Ghat	2
Russapagli	1
Koot Ghat	2
Gurria	1
Bassdhuni	2
Dadpore and near it	3

FROM BARRYPORE TO BUHIPORE.

Joynagur	2
Moosilpore	1
Bishnoopoor	3
Balia	1
Gunga Dwar	1
Gochurun Ghat	2
Telia	1

FROM SEEBPORE TO BALEEA.

Khooter Saer	1
Sulkea	3
Ghoosri Chokey Ghat	2
Balee	3
Seebpore	1

FROM BALEE TO BYDYABATEE.

Serampore	1
Bydyabateee	1
Dhon-nagur	1

FROM BYDYABATEE TO BASSBAREEA.

Chundun-nagur	3
Chinchura	2
Saha Gunge	2
Bassbareea	2
Bhudreshwur	1

FROM CALCUTTA TO BURAHNUGUR.

Soorer Bazar	2
Burahnugur	2
Kashipore	1
Chitpore	1

FROM BURAHNAGUR TO CHANOK.		FROM CHANOK TO KACHRAPARA.	
Dukhineshwar	2	Eeshapore	2
Agurpara	4	Koomorhatta	2
Areeadoha	3	Kachrapara	3
Chanuk	1	Bhatpara	1
Sookchur	1		
Khurdoha and near it	2	Total (in six months)	116

The above Report was made by persons of the Hindoo cast, deputed for that purpose. They were ten in number, and were stationed at different places during the whole period of the six months. They gave in their account monthly, specifying the name and place; so that every individual instance was subject to investigation immediately after its occurrence.

2. By an account taken in 1803, the number of women sacrificed during that year within thirty miles round Calcutta was two hundred and seventy-five.

3. In the foregoing Report of six months in 1804, it will be perceived that no account was taken of burnings in a district to the west of Calcutta, nor further than twenty miles in some other directions; so that the whole number of burnings within thirty miles round Calcutta, must have been considerably greater than is here stated.

4. The average number (according to the above Report) of women burning within thirty miles round Calcutta, is nearly twenty per month.

5. One of the above was a girl of eleven years of age. Instances sometimes occur of children of ten years old burning with their husbands.*

6. In November of last year two women, widows of one Brahmin, burnt themselves with his body at Barnagore, within two miles of Calcutta.

7. About the same time a woman burnt herself at Kalee Ghat, with the body of a man, who was not her husband. The man's name was Toteram Doss. The woman was a Joginee of Seebpore.

8. In the province of Orissa, now subject to the British government, it is a custom, that when the wife of a man of rank burns, all his concubines must burn with her. In the event of their refusal, they are dragged forcibly to the place and pushed with bamboos into the *flaming pit*. It is usual there to dig a pit, instead of raising a pile. The truth of this fact (noticed by some writers) is attested by Pundits now in the College of Fort William, natives of that province.

* They often marry at the age of nine.

E.

Religious Mendicants.

The Hindoo Shasters commend a man if he retire from the world, and, devoting himself to solitude, or to pilgrimage, live on the spontaneous productions of the earth, or by mendicity. This principle, operating on an ignorant and superstitious people, has in the revolution of ages produced the consequence which might be expected. The whole of Hindoostan swarms with lay-beggars. In some districts there are armies of beggars. They consist, in general, of thieves and insolvent debtors; and are excessively ignorant, and notoriously debauched.

This begging system is felt as a public evil by the industrious part of the community, who, from fear of the despotic power and awful *curse* of this fraternity, dare not withhold their contributions.

These beggars, often coming into large towns *naked*, outrage decency, and seem to set Christian police at defiance.

The Pundits consider these mendicants as the public and licensed corrupters of the morals of the people; and they affirm that the suppression of the order would greatly contribute to the civil improvement of the natives of Hindoostan.

F.

Different Hindoo Sects in Bengal.

The discrepancy of religious belief in the province of Bengal alone (which province has been accounted the stronghold of the Brahminical superstition,) will illustrate the general state of the other provinces of Hindoostan.

In Bengal there are five classes of natives who are adverse to the Brahminical system; and who may be termed Dissenters from the Hindoo practices and religion.

1. The followers of Chytunya of Nuddeea. This philosopher taught that there is no distinction of cast; a tenet which alone undermines the whole system of Hinduism.

2. The followers of Ram Doolal, who is now living at Ghosepara, near Sookhsagur. These are computed to be twenty thousand in number, and are composed of every denomination of Hindoos and Mussulmans. They profess a kind of Deism. Of this sect some have already embraced the Christian faith.

3. A third great body were lately followers of Shiveram Doss, at Jugutanundu Katee. This man, who is yet alive, was believed to be a partial incarnation of the Deity. They have addressed

several letters to the Protestant missionaries, and are ready to abjure idol-worship and other errors.

4. Another class of Hindoo sceptics is to be found at Lokephool in Jessore. Their representative at this time is Neeloo, surnamed the Sophist. Some of these have repeatedly visited the missionaries, and invited them to go amongst them. They have received the Bible and other religious books in the Bengalee language, which they now teach in a school established for the instruction of children.

5. The fifth class, which is very numerous, profess respect for the opinions of a leader named Amoonee Sa, residing in Muhummud Shawi. They have lately sent two deputations to the Christian missionaries, requesting a conference with them on the doctrines of the Gospel.

Now, "what forbids that these men should be baptized?" We do not offer them a religion, but the people themselves, awake to their own concerns, come to us and ask for it. What policy, what philosophy is that, which forbids our granting their request? It must certainly have been an ignorance of facts which has so long kept alive amongst us the sentiment, that religion is not to be *mentioned* to the natives.

That which prevents the sects above mentioned from renouncing (even without our aid) all connection with Hindoos or Mussulmans, is the want of precedent in the North of India of a community of native Christians, enjoying political consequence, as in the South. The ignorance of the people is so great, that they doubt whether their civil liberties are equally secure to them under the denomination of Christian, as under that of Hindoo or Mussulman; and they do not understand that we have yet recognised in our code of native law, any other sect than that of Hindoo and Mussulman.*

* [The opinion of Rev. George Lewis, chaplain at Fort St. George in 1712, was decidedly in favour of the Protestant Mission. His local situation, unconnected as he was with any mission, entitles his judgment to respect. "The Missionaries at Tranquebar ought and must be encouraged. It is "the first attempt the *Protestants* ever have made in that kind..... As to "converting the Natives in the dominions of the *Rajahs*, and the great *Mo-*"*gul*, I believe it may be done in either without notice taken, provided "we do not sound a trumpet before us. In the *Mogul's* dominions, eight "parts in ten, in most of the provinces, are *Gentoos*, and he never troubles "his head what opinion they embrace. But to tamper with his *Mussulmen* "is not safe.—But to give you my sentiments in the matter; I think we "ought to begin at home: for there are thousands of people, I may say "some hundreds of thousands, who live in the settlements, and under the "jurisdiction of the Honourable Company, at *Bombay*, *Fort St. David*, *Fort* "*St George*, *Calecuta* in *Bengall*, on the *West Coast*, &c. who may be con-"verted to Christianity without interfering with any country government "whatsoever" What additional strength has this argument received by the vast accession of territory and population to the British dominions in the East, during the last century! Nearly twenty years ago, Sir William Jones gave it as his judgment, founded on an actual enumeration in one collectorship, "that in all India there cannot be fewer than THIRTY MILLIONS OF "BLACK BRITISH SUBJECTS." *Amer. Edit.*]

G.

Ancient Civilization of India.

The constant reference of some authors to what is termed the ancient civilization of the Hindoos, gives currency to an opinion in Europe, that the natives of India are yet in an improved state of society.

It is probable that the Hindoos were once a civilized people, in the sense in which the ancient Chaldeans and ancient Egyptians are said to have been civilized. The result of the most accurate researches on this subject, appears to be the following.

From the plains of Shinar, at the time of the dispersion, some tribes migrated toward the East to India, and some toward the West, to Egypt, while others remained in Chaldea. At an early period, we read of the "wisdom and learning of the Egyptians," and of the Chaldeans; and it is probable that the "wisdom and "learning" of the Hindoos were the same in degree, at the same period of time. In the mean while patriarchal tradition (which had accompanied the different tribes at the beginning) pervaded the mythology of all.

It may be presumed further, that the systems of the Hindoos would remain longer unaltered with them, by reason of their remote and insulated situation; from which circumstance also, their writings would be more easily preserved.

We collect from undoubted historical evidence, that during a period of twelve hundred years, a free intercourse subsisted between India, Egypt, Greece, and Chaldea. Of course the "wis-"dom" of each of these nations respectively must have been common to all, and their systems of theology and astronomy would have been allied to each other; as we know in fact they were. How it happened, by the mere operation of natural causes, that Greece and Rome should have left Egypt and India so far behind, is yet to be accounted for; though the purpose of it in the designs of the divine Providence, is very evident.

But now the wisdom of the East hath passed away with the wisdom of Egypt; and we might with equal justice attribute civilization to the present race of Egyptians, as to the present race of the Hindoos.

Historians have been at great pains to collect vestiges of the ancient civilization of the Hindoos; and with some success; for these vestiges are as manifest as those of the early civilization of Egypt or of Chaldea. Doctor Robertson says that he prosecuted his laborious investigation with the view and hope, "that, if his "account of the early civilization of India should be received as "just and well established, it might have some influence upon the "behaviour of Europeans towards that people."* This was a humane motive of our celebrated historian. But as it is difficult for

* Dissertation on India, page 335.

us to respect men merely for the civilization of their forefathers; a more useful deduction appears to be this; that since the Hindoos are proved on good evidence, to have been a civilized people in former days, we should endeavour to make them a civilized people again. Doctor Robertson seems to think that the Hindoos are even now "far advanced beyond the inhabitants of the two "other quarters of the globe in improvement." Such a sentiment indeed is apt to force itself on the mind, from a mere investigation of books. But to a spectator in India, the improvement alluded to will appear to be very partial; and the *quality* of it is little understood in Europe. It is true that the natives excel in the manual arts of their cast; and that some of them, particularly those who are brought up amongst Europeans, acquire a few ideas of civility and general knowledge. But the bulk of the common people, from Cape Comorin to Thibet, are not an *improved* people. Go into a village, within five miles of Calcutta, and you will find an ignorance of letters and of the world, an intellectual debility, a wretchedness of living, and a barbarism of appearance, which, by every account, (making allowance for our regular government and plentiful country) are not surpassed among the natives in the interior of Africa or back settlements of America.* On the prin-

* See Park and Mackenzie. [Justice requires, that the aboriginal people on the *Malabar* coast be distinguished from most of those inhabiting "from Cape Comorin to Thibet." The country, denominated Proper Malabar, comprehends a tract of land, beginning at Mount Dilly, in the latitude of 12 north, and extending to Cape Comorin, and is bounded inland by that vast chain of mountains which separates the Malabarian coast from the Coromandel. The inhabitants of this region differ extremely, in their manners and customs, from those of the more northern parts, though separated from them but by an imaginary line. "Here the whole govern-"ment and people wear a new face and form." This country is divided into a multitude of petty kingdoms, through which are diffused nearly the same modes of religion, manners, and policy. An author, who visited the East Indies about half a century ago, having mentioned some of the peculiar customs of this people, observes: "From such strange customs one would "naturally enough conclude, that nothing but such a barbarism reigns in "the Malabar as among the savages of America: yet this is far from be-"ing the case. The Malabars have in general even a certain politeness, "and especially a shrewdness of discernment of their interests, which "those who deal or treat with them are sure to experience. Like most of "the Orientalists, they are grave, know perfectly well how to keep dignity, "and are great observers of silence, especially in their public functions. "They despise and distrust all verboseness in the management of state af-"fairs. Their harangues are succinct and pathetic. A king of Travancore, "for example, on two ambassadors being sent to him by the Naïck of "Madura, a neighboring prince, and one of them having made a prolix "speech, and the other preparing to take it up and proceed in the same "manner, where the other had left off, austerely admonished him in these "few words, *Do not be long, life is short.*" Grose's Voyage to the East Indies, i. 245——The art of writing on palm leaves, were there no other evidence, would alone prove the ingenuity and former cultivation of the Malabarians. When the Protestant missionaries first visited Malabar, this art was familiar to the natives. The orders for the Synod of Diamper were issued on palm leaves, written after the manner of the country, and styled *Ollas*.

ciple of some late philosophers, that those men are most civilized, who approach nearest to the simplicity of nature, it might be expected perhaps that the Hindoos are a civilized people. But even this principle fails them. For an artificial and cruel superstition debases their minds, and holds them in a state of degradation, which to an European is scarcely credible.

There is one argument against the possibility of their being in a civilized state, which to the accurate investigators of the human mind in Europe, will appear conclusive. The cast of the multitude, that is, the Sooders, are held in abhorrence and contempt by the Brahmins. It is a crime to instruct them. It is a crime for that unhappy race even to *hear* the words of instruction. The Sooder is considered by the Brahmins as an inferior species of being, even in a physical sense; intellectual incapacity is therefore expected and patiently *endured*, and the wretched Sooder is supposed, at the next transmigration of souls, to animate the body of a monkey or a jackall.

The philosopher of Geneva himself would not have contended for the civilization of the Sooders.

H.

Excessive Polygamy of the Koolin Brahmins.

The Brahmins in Bengal accuse individuals of their own order of a very singular violation of social propriety; and the disclosure of the fact will, probably, place the character of the venerable Brahmin in a new light.

The Koolins, who are accounted the purest and the most sacred

" L' Archidiacre envoya de tous côtés des *Ollas*, ou Lettres écrites *à la ma-*
" *niere du Pays* avec des stilets de fer sur des feuilles de Palmier." *La Croze.* Many of the people take down the discourses of the missionaries on ollas, that they may read them afterward to their families at home. As soon as the minister has pronounced the text, the sound of the *iron style* on the palm leaf is heard throughout the congregation. This art, it appears, is not confined to the Malabarian coast, but is practised at Tanjour. " The
" natives of Tanjour and Travancore can write down what is spoken delib-
" erately, without losing one word. They seldom look at their ollas while
" writing, and can write in the dark with fluency." See *Appendix* to Star in the East. A late missionary says, that they " write in Tamul short hand ;" and that "the sermon of the morning is regularly read in the even-
" ing by the Catechist from his Palmyra leaf." The first Danish missionaries mention this art as practised at Tranquebar, near Travancore, by the natives. They also describe the Malabarians (and such they appear to have called the natives on the *east* side of the Peninsula, as far as the seat of their mission) as " a witty and sagacious people," and as " quick and sharp "enough in their way." Their sagacity, however, did not secure them from the grossest idolatry and superstition; and they have only given an additional proof to what was before furnished by the Greeks and Romans, that *the world by wisdom knew not God.* See an account of the " Idolatry of the Malabarians," in the *Account of the Danish Mission in the East Indies.* For an account of the literature of the Hindoos, see Sir William Jones's Dissertation on the Literature of Asia. *Amer. Edit.*]

cast of the Brahmins, claim it as a privilege of their order, to marry an hundred wives. And they sometimes accomplish that number; it being accounted an honour by other Brahmins to unite their daughters to a Koolin Brahmin. The wives live commonly in their father's houses; and the Koolin Brahmin visits them all round, generally once a year; on which occasion, he receives a present from the father. The progeny is so numerous in some instances, that a statement of the number (recorded in the registers of the cast) would scarcely obtain credit.

As in the case of human sacrifices at Saugor, and of the number of women who are annually burned near Calcutta, there was a disposition among many to discredit the fact; it may be proper to adduce a few names and places to establish the excessive polygamy of the Koolin Brahmins.

The *Ghautucks*, or registrars of the Koolin cast state, that Rajeb Bonnergee, now of Calcutta, has forty wives; and that Rajchunder Bonnergee, also of Calcutta, has forty-two wives, and intends to marry more; that Ramraja Bonnergee of Bicrampore, aged thirty years, and Pooran Bonnergee, Rajkissore Chuttergee, and Roopram Mookergee, have each upwards of forty wives, and intend to marry more; that Birjoo Mookergee of Bicrampore, who died about five years ago, had ninety wives; that Pertab Bonnergee of Panchraw, near Burdwan, had seventy wives; that Ramkonny Mookergee of Jessore, who died about twelve years ago, had one hundred wives; and that Rogonaut Mookergee of Bale Gerrea, near Santipore, who died about four years ago, had upwards of one hundred wives.

The effects of this excessive polygamy are very pernicious to society; for it is a copious source of female prostitution. Some of these privileged characters make it a practice to marry, merely for the dowry of a wife; and as she seldom sees her husband during his life, and dare not marry another after his death, she has strong temptations to an irregular conduct. This monopoly of women by the Koolin Brahmins is justly complained of by Brahmins of the other orders; and they have expressed a hope that it will be abolished by authority. They affirm that this (like many other reigning practices) is a direct violation of the law of the Shasters, which does not allow more than four wives to a Brahmin.

I.

Testimonies to the general Character of the Hindoos.

As a doubt has been sometimes expressed regarding the real character of the Hindoos, and it has been supposed that their degeneracy only commenced in the last century, we shall adduce the testimony of three competent judges, who lived at different periods of time, and occupied different situations in life. The first

is a king of Hindoostan, who was well acquainted with the *higher* classes of the Hindoos; the second a city magistrate, who was conversant with the *lower* classes; and the third an author, well versed in their mythology, and intimately acquainted with their *learned* men. The concurring testimony of these witnesses will be received with more respect on this account, that the first evidence is that of a Mahomedan, the second of a modern philosopher, and the third of a Christian: and to these we shall add the testimony of a Brahmin himself.

1. In the Tuzuc Timuri, "containing maxims of Tamerlane "the Great, derived from his own experience, for the future gov- "ernment of his conquests," there is the following mandate to his sons and statesmen:

"Know, my dear children, and elevated statesmen, that the in- "habitants of Hindoostan and Bengal are equally debilitated in "their corporeal, and inert in their mental faculties. They are "inexorable in temper, and at the same time so penurious and "sordid in mind, that nothing can be obtained from them but by "personal violence. It appears unquestionable to me, that this "people are under the displeasure of the Almighty, otherwise a "prophet would have been appointed for them, to turn them away "from the worship of idols, and fire and cows, and to direct them "to the adoration of the true God. Regardless of honour, and "indecent in their dress, they sacrifice their lives for trifles (they "give their souls for a farthing), and are indefatigable in unworthy "pursuits; whilst improvident and imprudent, their ideas are "confined and views circumscribed. Like those demons who, "with a view to deceive, can assume the most specious appear- "ances, so the native of Hindoostan cultivates imposture, fraud, "and deception, and considers them to be meritorious accom- "plishments. Should any person entrust to him the care of his "property, that person will soon become only the nominal posses- "sor of it.

"The tendency of this my mandate to you statesmen, is, to "preclude a confidence in their actions, or an adoption of their "advice.* But should their assistance be necessary, employ them "as the mechanical, and support them as the living instruments "of labour." Asiatic Miscellany, Vol. III. p. 179.

2. The second testimony to the general character of the Hindoos shall be that of Mr. Holwell, who was a city magistrate of Calcutta about the middle of last century. Mr. Holwell calls himself a philosopher; and, as such, he is an admirer of the Hindoo mythology, and alleges that a Brahmin would be a perfect model of piety and purity, if he would only *attend* to the precepts of the Shasters.

"The Gentoos, in general, are as degenerate, crafty, superstí-

* Marquis Cornwallis was never known, during his administration in India, to admit a native to his confidence. Under the administration of Marquis Wellesley there is a *total* exclusion of native counsel.

" tious, litigious, and wicked a people as any race of beings in the " known world, if not eminently more so, especially the common " run of Brahmins; and we can truly aver, that during almost five " years, that we presided in the judicial Cutcherry Court of Cal- " cutta, never any murder, or other atrocious crime, came before " us, but it was proved in the end that a Brahmin was at the bot- " tom of it."*

3. At Benares, the fountain of Hindoo learning and religion, where Capt. Wilford, author of the Essays on the Indian and Egyptian Mythology, has long resided in the society of the Brahmins, a scene has been lately exhibited, which certainly has never had a parallel in any other *learned* society in the world.

The Pundit of Capt. Wilford having, for a considerable time, been guilty of interpolating his books, and of fabricating new sentences in old works, to answer a particular purpose, was at length detected and publicly disgraced. As a last effort to save his character, " he brought *ten* Brahmins, not only as his compurgators " but to swear by what is most sacred in their religion to the " *genuineness* of the extracts."† Capt. Wilford would not permit the ceremonial of perjury to take place, and dismissed them from his presence with indignation.

Among what tribe of barbarians in America, or in the Pacific Ocean, could there be found so many of their principal men, in one place, who would come forth, and confirm a falsehood in the presence of their countrymen, by a solemn act of the country's religion, like these learned disciples of Brahma at Benares!

4. To the foregoing we shall add the testimony of a Brahmin himself, extracted from a paper, entitled " A Defence of the Hin- " doos."—" These ravages of Hindoostan (from the repeated inva- " sion of the Mussulmans) so disturbed the peace of the country, " that the principles of its inhabitants were confounded, their " learning degraded, and their customs entirely forgotten. Thus " reduced, having no means of support, they were induced to prac- " tise the *vices* forbidden them; they would have become *savages*, " or have been entirely rooted out, had not the glorious British " nation established the standard of their government."

See Defence of the Hindoos against Mr. Newnham's College Essay; by Senkariah, a learned Brahmin at Madras. Madras Gazette, 10th November, 1804.

K.

Jewish Scriptures at Cochin.

THERE is reason to believe that scriptural records, older than the apostolical, exist on the coast of Malabar. At Cochin there

* Holwell's Historical Events, p. 152.

† Asiat. Res. Vol. VIII. p. 28.

is a colony of Jews, who retain the tradition that they arrived in India soon after the Babylonian captivity. There are in that province two classes of Jews, the white and the black Jews. The black Jews are those who are supposed to have arrived at that early period. The white Jews emigrated from Europe in later ages. What seems to countenance the tradition of the black Jews is, that they have copies of those books of the Old Testament which were written previously to the captivity, but none of those whose dates are subsequent to that event.

Some years ago the President of Yale College, in America, an eminent archaiologist, addressed a letter to Sir William Jones, on the subject of these manuscripts, proposing that an enquiry should be instituted by the Asiatic Society; but Sir William died before the letter arrived. His object was to obtain the whole of the fifth chapter of Genesis, and a collation of certain other passages in the Old Testament; and also to ascertain whether the MSS. at Cochin were written in the present Hebrew character, or in another Oriental Palæography.*

* [The particular design of the late President STILES, in soliciting this inquiry, was to ascertain, whether the copy of the Pentateuch, belonging to the Jews at Cochin (supposing them to possess a Hebrew copy of remote derivation), accords with the Hebrew, the Septuagint, or the Samaritan. The difference between these copies of the Old Testament, in the *chronology of the patriarchal ages*, is known to be great; and he was very desirous to determine, if possible, which is correct. Although Sir William Jones died before the President's Letter reached India, a member of the Asiatic Society acknowledged the receipt of it, informing, that it was read at the first meeting of the Society after its reception; and that it would be answered by Sir John Shore, the President of the Society, as soon as he should receive replies to the inquiries which he had directed to be made at Cochin and Cranganore, respecting the points which "the laudable zeal" of the writer "wished to have ascertained."†—The long wished for inquiry has at length been made by the respectable Author of this MEMOIR, under the auspices of the Marquis Wellesley; and it appears, that the Black Jews colonized on the coasts of India long before the Christian æra; that the very imperfect resemblance of their countenance to the Jews of Europe indicates that they have been detached from the parent stock in Judea, many ages before the race of Jews in the West; and that they are descendants from those ancient dispersions recorded in the Sacred History; that corroborative of this is the fact, that certain of these tribes do not call themselves *Jews*, but *Beni-Israel*, or *Israelites*; that in the record chests of the synagogues of the Black Jews of Cochin have been discovered old copies of the Law, some of which are complete, and for the most part legible; that at the remote synagogues of the same description of Jews, situated at Tritooa, Paroor, Chenotta, and Maleh, have been found many old writings, among which are some of great length in Rabbinical Hebrew, but in so ancient and uncommon a character, as to require much time and labour to ascertain their contents; that they have, in most places, the book of the Law, the book of Job, and the Psalms, but know little of the Prophets; that some of them have even lost the book of the Law, and only know that they are Israelites from tradition, and from their observance of peculiar rites; and that in a coffer of a synagogue of the Black Jews, in the interior of Malayala, there has been found an old copy of the Law, written on a *roll of leather*, about 50 feet long, composed of skins sewed together, so worn out, in some places, as to be patched with pieces of parchment. Dr. Buchanan brought from India a collection of

† *See Life of President Stiles.*

In the year 1748, Mr. Romaine, the learned editor of Calasio's Hebrew Dictionary, was meditating a voyage to India, for the sole purpose of consulting these manuscripts.

The latest information respecting them is contained in a letter lately received from a learned missionary in the south of the peninsula, who had resided for some time in the vicinity of Cochin. He states, that he "had constantly been informed that the Jews at "Cochin had those books only of the Old Testament which were "written before the Babylonian captivity; and that thence it is "generally believed by the Christians of the Deccan, that they "had come to India soon after that event. He adds, that the MSS. "were on a material resembling paper, in the form of a roll, and "that the character had a strong resemblance to Hebrew, if not "Hebrew."

By the inspection of these MSS. some light might be thrown on the controversy respecting (1.) the Hebrew and Samaritan letters; (2.) the antiquity of the vowel points; (3.) the Scripture chronology; and (4.) the correctness of the European copies of the Old Testament. Dr. Kennicott complains of a practice among the Western Jews of altering many copies to a conformity with some particular manuscript. He also accuses them of wilful corruption; as in expunging the word "כל" in Deut. xxvii. 26. Bishop Louth suspects them of leaving out words in certain places, to invalidate the argument of the Christians; as for example, "למות" Isaiah liii. 8.; where the Septuagint read "εις θανατον." But Jews in the East, remote from the learned controversy of Christians, would have no motive for such corruptions.

It is in contemplation of the Author of this Memoir to visit Cochin, previously to his return from India, for the express purpose of investigating these ancient Jewish records; and also of examining the books of the Nestorian Christians, who are said to possess some MSS. in the Chaldaic character, of a high antiquity.*

Oriental Manuscripts, chiefly *Biblical*, written in the Hebrew, Syriac, and Ethiopic languages; and presented them to the University of Cambridge in England. The Hebrew manuscripts were obtained from the Black Jews; and among them, it is presumed, is the old copy of the Law above described; for the person employed in arranging and collating the Oriental Manuscripts for the Library, to which they are presented, observes:—"A "copy of the Hebrew Pentateuch, written on goat skins, and found in one of "their synagogues, is in the Buchanan collection." *Amer. Edit.*]

* [Dr. Buchanan fulfilled his intention. In 1806, he travelled from Cape Comorin by land; and proceeded from the sea coast into the interior of the country, north east from Quilon. In this sequestered region of Hindoostan he found churches, where, the inhabitants informed him, no European had, to their knowledge, visited before. It appears, that the number of Syrian churches is greater than had been supposed; that there are, at this time, 55 churches in Malayala, acknowledging the Patriarch of Antioch, and estimated to contain 23,000 people; that their doctrines are not at variance in essentials with the church of England; that their bishops, and the metropolitan, after conferring with his clergy on the subject, delivered the following opinion: "That an union with the English church, or at least

L.

Shanscrit Testimonies of Christ.

THE learned Wilford, who has resided for many years at Benares, the fountain of Shanscrit literature, and has devoted himself entirely to researches into Hindoo mythology and Oriental history, has just finished a work which will be received with much satisfaction by the public. It is a record of the testimonies contained in the Shanscrit writings of the truth of the Christian religion.

This work, which is yet in manuscript, is now in circulation (January, 1805) with the members of the Asiatic Society, previously to its publication in the Asiatic Researches. It is entitled, "Salivahana; the Son of the Jacshaca, or Carpenter; or Introduction of the Christian Religion into India; its Progress and Decline."

From these evidences it appears, that the prophecies of the Old Testament were recorded in the Shanscrit Puranas of India, as in the Sibylline books of Rome; that the rumour of the universal dominion of the Messiah had alarmed the emperors of the East as well as the emperors of Rome; and that holy men journeyed from the East, directed by a miraculous star, to see the heavenly child. It further appears, that many of the Shanscrit writings to which had been attributed a vast antiquity, were not only composed after the Christian æra, but contain particulars of the advent, birth, life, miracles, death, resurrection, and ascension of our Saviour.

"such a connexion as should appear to both churches practicable and expedient, would be an happy event, and favourable to the advancement of religion;" that it is in contemplation to send to England some of the Syrian youth, for education and ordination; that the old Syrians have continued, till lately, to receive their bishops from Antioch, but that ancient patriarchate being now nearly extinct, and incompetent to the appointment of learned men, "the Christian church in Malayala looks henceforth to Britain for the continuance of that light which has shone so long in this dark region of the world;" that Dr Buchanan was about to commence the Malayalam translation of the Scriptures, and that there are 200,000 Christians* in Malayalam, who are ready to receive it: that there are various ancient Syrio-Chaldaic manuscripts in Malayala; that a volume has been found in a remote church of the mountains, containing the Old and New Testaments, engrossed on strong vellum in large folio, having three columns in the page, written with beautiful accuracy, in the Estrangelo Syriac (the character in which the oldest Syrian manuscripts are written), and illuminated; that the Syrian church assigns to this manuscript a high antiquity; and that it has been handed down to the present time under circumstances so peculiarly favourable to accurate preservation, as may justly entitle it to respect, in the collation of doubtful readings in the sacred text. This volume was presented to Dr. Buchanan by Mar Dionysius, the archbishop of the Indian church, and is now deposited among the Oriental Manuscripts in the public library of the University of Cambridge. *Amer. Edit.*]

* *In this estimate are included with the old Syrian (commonly called* St. Thomè, *or* Jacobite) *Christians, the* Syrian Roman Catholics, *and the* Latin Roman Catholics. *In Munro, Francis, and Parker's Edition of the* Star in the East *(p. 45.) it is incorrectly printed* 20,000.

To establish fully the authenticity of these important records, and to invite investigation, Captain Wilford has deposited his authorities and vouchers in the library of the College of Fort William, and among the archives of the Asiatic Society.

At the conclusion of the work the learned author thus expresses himself; "I have written this account of the Christian religion "with the impartiality of an historian; fully persuaded that "our holy religion cannot possibly receive any additional lustre "from it."

M.

Chinese Version of the Scriptures; and Chinese Literature.

1. The projected translation of the Scriptures into the Chinese language in England, which we understand, has already obtained the most respectable patronage, is considered here as an undertaking, which will be attended with extreme difficulty, if it be not found altogether impracticable. Before any commencement be made, the subject ought certainly to be maturely considered, both in regard to the expense and the execution. The estimate is stated to be thirty thousand pounds sterling, and doubtless, the expense of executing the work in the proposed form, *by types*, (or even by copperplate, which would be the cheapest and perhaps the only practicable mode in England,) is not over-rated at that sum.

2. But who is to translate the work? Dr. Montucci's Dictionary, now in the press, must indeed be a valuable performance, (judging from the genuineness of the materials and the erudition of the compiler,) and it will be of considerable use to any translator, whether in China or in England. But will the united labours of Dr. Montucci and Dr. Hager ever produce a chapter of the Bible which will be intelligible to a native of China? Without the aid of learned natives of the country to write their own language, or to hear it read by the translator, no work of this kind can be prosecuted with any confidence of its utility. This has been sufficiently proved to us in the versions in *other* Oriental languages (much more simple than the Chinese) which have been undertaken at the College of Fort William. Even the Arabic Bible, which is now republishing in England, can never be useful as a popular work in Arabia, it being composed in the classic, and not in the vernacular dialect of that country. For a similar reason the old Persian translation is of no use in Persia.

3. But even supposing a Chinese version of the Scriptures to have been executed in England, how is it to be printed? or in what form presented to the Chinese? Has it been seriously proposed to print it in a moveable type, and on English paper! It ought to be printed, not in the moveable type, nor in the stereotype, but in the mode commonly used in China. The characters

are by the Chinese engraved on a tablet of wood the size of the page, and the impression is thrown off, as by copperplates in England. At Canton, the dispatches from Pekin which arrive in the morning, are put into the hands of the engraver, and the newspaper is thrown off in the afternoon of the same day. We have Chinese artists now in Calcutta, who engrave on wood with neatness and accuracy ; and who are competent to engrave the whole of the Scriptures in the Chinese manner ; and to print them on China paper, and in such a form, that the book shall appear to have been published in China.

If in this projected translation at home, the real object be *utility* to the Chinese people, by affording to them a faithful record of the revealed word of God in their vernacular tongue, we have no hesitation in affirming that that object will be attained with more certain advantage, by remitting one-fourth of the sum, which it has been proposed to embark in the undertaking in England, to the college of Fort William in Bengal : which institution, it may be observed, (independently of this particular object, and considered merely as the fountain of Christian knowledge to the Oriental world,) is well entitled to the ample support of every Christian church and religious society in Europe.

4. Since the College Report of Literature, published in September last, (1804,) a commencement has been made in translating the Scriptures in the Chinese language. The book of Genesis and the Gospel of St. Matthew are in course of translation ; and some chapters of each have already been printed off.

The translator is Johannes Lassar, a native of China, and professor of the Chinese language, assisted by a Chinese moonshee. He was lately employed by the Portuguese government at Macao, in conducting a correspondence with the court at Pekin. Being an Armenian Christian, he translates from the Armenian Bible.

It must be known to some of the learned in Europe, that the Armenian version of the Scriptures is one of the most accurate extant. It is also remarkable for its antiquity ; being among the first translations after the Septuagint ; and is styled by the learned Orientalists, Golius and La Croze, the " queen of versions." Though the Armenian language have no affinity to the Hebrew, or to any other language in the world, it abounds in the Oriental idiom ; and this Bible is therefore considered by us as eminently useful in collating new versions in the Oriental tongues. The translators of the Armenian Bible (called the Interpreters) were famed for their piety and learning ; their lives are recorded in Armenian history in the fifth century of our æra, and their translation is reverenced by their nation as an inspired work. From this Armenian original, our translator (who is ignorant of the Greek and Hebrew languages) is enabled to render a faithful version into the language of China.

We expect soon to be in possession of those portions of the Scriptures which have been translated into the Chinese language

by the Romish missionaries ; and which are interspersed in their missals, and catechetical books. These specimens will be of use in the general collation of the text, and particularly in translating proper names ; since it would be improper to deviate unnecessarily from the expressions already familiar in China.

The mode which has been adopted for editing the Chinese Bible, is the following :

Each verse is printed in English, in columns of one or two lines, from the top to the bottom of the page, and the Chinese version is printed in the usual manner, in a corresponding column. The English is introduced with a view to render the work a good class book for students in the Chinese language. The whole is translated in the Mandarine dialect ; but wherever there appears a danger of the sense being misunderstood, there are marginal readings in the familiar dialects.

5. On the expediency of publishing the Scriptures in China, we shall offer a few observations.

It is the solemn duty of our imperial nation to diffuse Christian knowledge throughout the world at all times; but more particularly at those periods, when the providence of God shall point out to her the *means* of doing it, and at the same time, offer to her *advantage*, by the execution. To the East and West of peaceful Hindoostan, there is a " shaking of the nations." This seems to be favourable not only to our own stability, but to the extension of our civilizing influence in Asia. The Wahabians to the West are extinguishing Mahomedanism. And the enemies of the Tartar dynasty in China threaten the overthrow of that ancient government. After a slumber of many ages, that mighty empire seems to be on the eve of a terrible convulsion. The spirit of insurrection which broke forth about five years ago in the western provinces, is now diffusing itself towards the eastern parts of the empire ; and a prophecy is spread abroad that the end of the Tartar dominion is at hand.

The Chinese are permitted by existing law, to choose what religion they please ; the present emperor and his court profess one faith, and the people another. They are a curious and inquisitive race, and would most certainly read any *new* book which should be put into their hands. " The press in China," says Mr. Barrow, " is as free as in England, and the profession of printing open to " every one. It was the press in Europe that opened a free access " to the doctrines of that religion, which of all others, is best cal- " culated for the promotion of individual happiness and public " virtue."* The copies of the bible would soon be multiplied in China. If an individual (a prime mover of the revolutionary opinions in Europe) found means to send his " Rights of Man " to China,† shall not our national zeal in the defence of truth and of social happiness, urge us to diffuse among that people a code of nobler principles ? There are no arguments against this measure of a

* See Barrow's Travels, page 392. † Ibid. 396.

benign philosophy and true philanthropy, but those which are contained in the books of Voltaire and Rousseau.

6. The British nation, though so intimately connected with China by commercial negotiation, has no institution for instruction in the Chinese language at home or abroad. The consequences of such disadvantage, on our *influence*, our *character*, and our *commerce* at Canton, are well illustrated by an authentic historian, who had the best opportunities of obtaining information on the subject.*

If it be possible any where to furnish to Europeans the means of regular instruction in the Chinese language, it may be expected at the College of Fort William in Bengal; our propinquity to China affording opportunities of obtaining a constant supply of teachers and books; and of maintaining a regular correspondence with its learned men. Our territories on the continent are contiguous to the Chinese frontier; and our islands are resorted to by the Chinese people.

The French are at this time cultivating the Chinese language with great assiduity; and no doubt with a prospect of certain advantage. We have in India satisfactory evidence that they meditate an embassy to China, or a *descent* on Cochin China, as soon as peace in Europe shall give them opportunity.† "The French," says Mr. Barrow, "aware of the solid advantages that result from the knowl- "edge of languages, are at this time holding out every encourage- "ment to the study of Chinese literature; obviously not without "design. They know that the Chinese character is understood "from the gulf of Siam to the Tartarian Sea, and over a very con- "siderable part of the great Eastern Archipelago; and that the "Cochin Chinese, with whom they have already firmly *rooted* them- "selves, use no other writing than the pure Chinese character, "which is also the case with the Japanese. It is to be hoped there- "fore that the British nation will not neglect the means of being "able to meet the French, if necessary, even on this ground.‡

* John Barrow, Esq. Secretary to Lord Macartney's Embassy. See his Travels in China, page 616. Mr. Barrow is the only writer from Kircher downwards, who has *illustrated* China.

† During the short interval of the last peace, this expedition was talked of publicly at the Mauritius; and mentioned to the English there as a project of France, to which the British government could not possibly have an objection.

‡ Barrow's Travels in China, page 615.

THE END.

MEMOIR

OF THE EXPEDIENCY OF AN

Ecclesiastical Establishment

FOR

BRITISH INDIA;

BOTH AS THE MEANS OF

PERPETUATING THE CHRISTIAN RELIGION AMONG OUR OWN COUNTRYMEN;

AND AS

A FOUNDATION FOR THE ULTIMATE CIVILIZATION OF THE NATIVES.

BY REV. CLAUDIUS BUCHANAN, M. A.

One of the Chaplains at the Presidency of Fort William in Bengal, Vice Provost of the College of Fort William, and Professor of Classics in the same; and member of the Asiatic Society.

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*** A great variety of Second-hand Classical Books.

Just published by Munroe & Francis, and for sale as above, *The Star in the East;* a Sermon, preached in the parish church of St. James, Bristol; by Rev. Dr. Buchanan.

New and late publications.

W. HILLIARD has lately published the following valuable books.

Griesbach's Greek Testament; Adams' Lectures, 2 vols. 8vo; Holmes' American Annals, 2 vols. 8vo; Allen's Biographical Dictionary; Memoirs of the American Academy of Arts and Sciences; Collectanea Græca Minora; Livy; Burlamaqui on Law; Horace; Scott's Essays; Hebrew Psalter and Grammar, &c.

In press, and will soon be published,

DALZEL'S COLLECTANEA GRAECA MAJORA, 2 vols. 8vo, second Cambridge edition.

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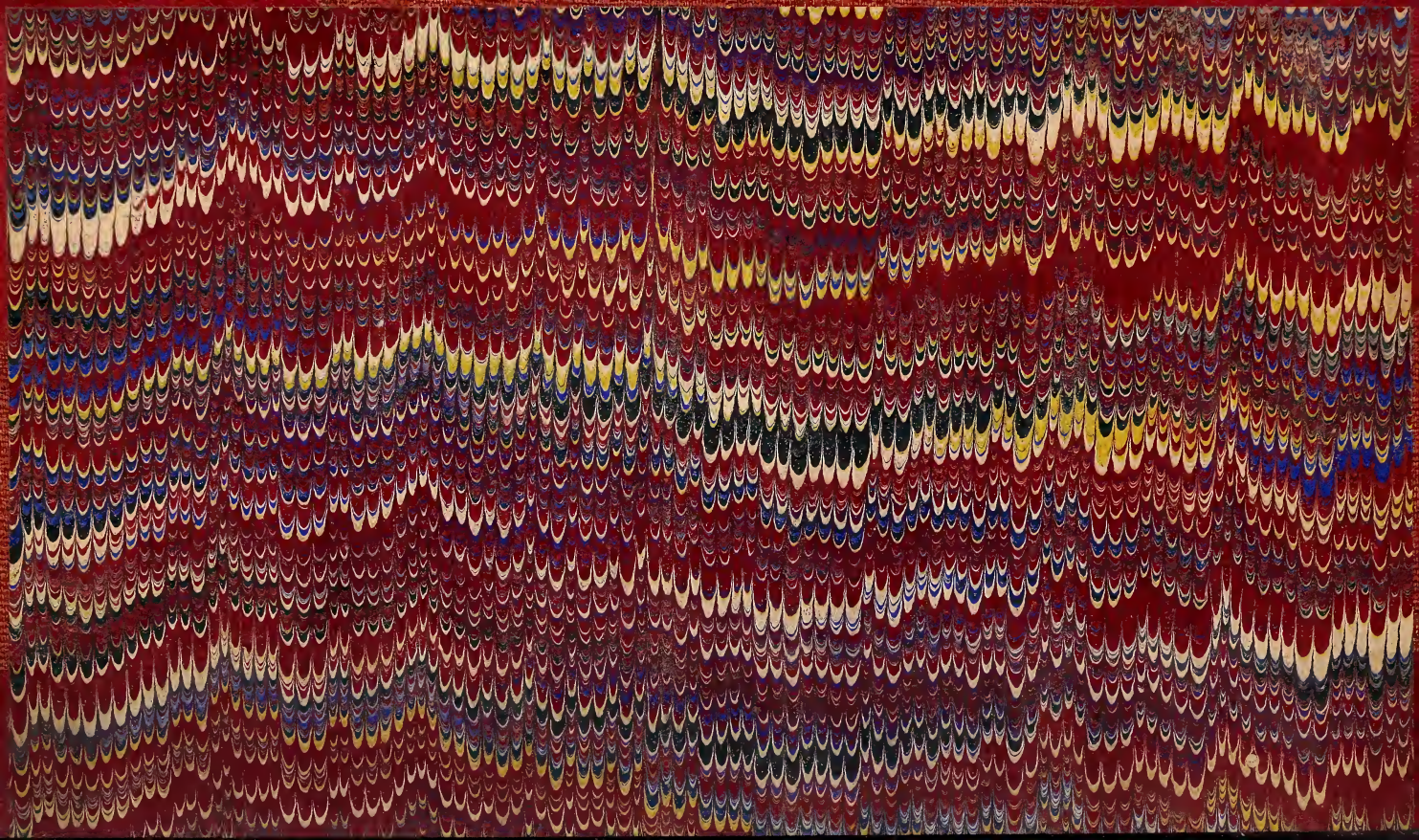

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